PRINCIPAL UPANISHADS

VOLUME - II

(Chandogya Upanishad)

Text, English Translation and Brief notes according to Sri Ranga Ramanujamuni

Edited and Translated by
Vedanta Vidwan
Dr. N.S. Anantha Rangacharya
BANGALORE

PRINCIPAL UPANISHADS

VOLUME - II

(Chandogya Upanishad)

*

Text, English Translation and Brief notes

according to

Sri Ranga Ramanujamuni

Edited and Translated by

Vedanta Vidwan

Dr. N.S. Anantha Rangacharya

BANGALORE

"Principal Upanishads" - Vol - II comprising of Chandogya Upanishad, - original text, English translation and brief notes according to Sri Ranga Ramanuja Muni - edited and translated by Vedanta Vidwan Dr. N.S. Anantha Rangachar, # 780, V Main Road, Vijayanagar, Bangalore - 560 040
Phone : 3383755

Year of Publication : 2003

Price : Rs. 250/-

Printed by
Sri Rama Printers
25, 15th Cross
5th Main, Srinidhi Layout
Bangalore - 560 062

परमहंसपरिव्राजकाचार्याणां श्रीमतां श्री श्री रङ्गप्रियमहादेशिकानां अनुग्रहश्रीमुखम्

Narayanasmaranas by His Holines
Sri Sri Ranga Priyamahadesikan

श्रीमते श्रीनिवासरङ्गमहायोगिने नमः

श्रीमते श्रीनिवासमहादेशिकाय नमः

Our Narayanasmaranas to this Sri kosha (sacred book) of Chandogyopanishad adorned with text and translation and notes and edited by a renowned person of light and learning, Dr. N.S. Anantharangachar. This Volume II in the series of sacred books is a companion (in style & presentation of facts) to volume I of the book by the same scholar.

Though the vedas as a whole constitute the verbal authority for the knowledge about Brahman "वेदैश्च सर्वैरहमेव वेद्यः" , the upanishadic part of the vedas has a special place of honour and authenticity regarding that subject. ("तं त्वोपनिषदं पुरुषं पृच्छामि") The karmakanda part of vedas deals with the mode of worshipping Brahman and the upanishadic part defines and describes the nature (svarupa) of Brahman. Among the famous upanishads enumerated as ten or thirteen, the Chandogyopanishad has many distinctive features :

(1) It abounds in the presentation of upasanas (modes of worship) like udgitha, madhu, sandilya, samvarga, panchagni, vaisvanara, bhuma and Dahara - some of which aim at attainment of Brahman and some aim at obtaining worldly goods.

(2) Almost all the upanishadic sentences discussed in the famous Brahmasutras deemed as an additional authority on Brahmajnana, have been chosen from this upanishad only.

(3) This upanishad more than any other upanishad leaves no stone unturned in bringing home to us moral and spiritual truths by efficacious methods such as parables and allegories and verbal figures and images and illustrations. The stories of ushasti, satyakama, Janasruti and Indra and Virochana undergoing

discipline at the feet of Prajapathi and the illustration of the spider and the web, and seed and tree and the friend and guide to a helpless traveller and the experiment of dissolving salt in the water are only a few examples.

(4) Famous upanishadic sentences like तत्त्वमसि, ऐतदात्म्यमिदगं सर्वम् । अहमेवेदं सर्वम् which have given rise to controversial interpretations among different schools of vedanta philosophy, adorn this upanishad. It is interesting to note that in sentences like तत्त्वमसि both the subject word and its compliment refer to Brahman only, though the modes of interpretation are different.

(5) This Upanishad clearly refers to Sri Krishna, the son of Devaki either as a dedicated disciple or as the supreme deity receiving dedication. It is also significant that Sri Krishna in his Gita glorifies samaveda, to a branch of which this upanishad belongs.

(6) Sentences of this Upanishad have been criticised by Buddhists who have met with apt replies by acharyas of Vedanta schools.

We believe that this book like its companion will be received and appreciated by lovers of philosophy and culture all over the world because the commentaries and notes in the book are found in English language and presented by one who is a veteran in the field of speaking and writing.

May the efforts of the editor be crowned with success.

Bangalore — Narayanasmaranas
30-6-2003 — श्री श्री रङ्गप्रिय श्रीपाद श्री श्रीः

The author is highly grateful to his holiness Sri Sri Ranga Priya Maha Desikar for his very kind Anugraha srimukham and offers respectful pranamas at his holy feet

Author's Submission

I am happy to present this volume of Chandogya Upanishat with Translation and brief notes in English, according to the commentary of Sri Ranga Ramanuja Muni. This is a companion volume to the book "Principal Upanishats - Vol-I. It is hoped that the view point of the great saint and philosopher Bhagawan Ramanuja on this important upanishad, will become known from this.

The earlier chapters of this upanishad are just like Brahmana texts having ritualistic matter and sacred chants and discussions concerning them. The chapters 6 to 8 enshrine the loftiest philosophical thoughts.

* * * * *

This upanishad belongs to the talavakara branch of samaveda and has eight chapters and a hundred and fifty four khandas.

The first chapter deals with Udgeethopasana. The significance of pranava is described here very prominently. The mystic nature of the saman chant is prominently described here.

In the second chapter, the entire universe is taught to be viewed in saman. The five aspects or "Bhaktis' of saman namely Hinkara, Prastava, Udgeetha, Prathihara and vidhana are related here and the several views one should have in respect of these parts as related to rain, water, seasons, animals and indriyas are taught.

The third chapter teaches madhuvidya and shandilya vidya. There is a description of purusha vidya in the 16th and 17th khandas.

The fourth chapter teaches samvarga vidya through the story of janasruthi pautrayana and Raikva.

Satyakama Jabala's episode is introduced to expound 'shodasakala Brahma vidya' and the 'akshi purusha brahmavidya' is taught through the episode of upakosala.

The fifth chapter enshrines panchagni vidya and vysvanara vidya.

The sixth chapter is devoted to the teaching of sadvidya. The grand teaching of "tat tvam asi", that expounds the oneness of 'तत्' the omniscient, omnipotent sath and 'त्वम्' the antaryamin of svetaketu is found in this chapter. 'ऐतदात्म्यं इदं सर्वं' expounds that the one paramatman is the आत्मन् or innerself in all entities. This fact of His being the अन्तर्यामिन् in all sentient and non-sentient entities that are real and different from Him, is the essence of the teaching of all upanishads.

The seventh chapter is wholly devoted to the exposition of Bhumavidya. It is here that 'अहंग्रहोपासन' is prescribed.

The eighth chapter expounds 'दहरविद्या'. It is ordained here that Brahman is necessarily qualified by all auspicious qualities without any defilement what so ever.

* * * * *

The main theme of this upanishad is upasana of different kinds. Upasana or meditation upon Brahman for attainment of Brahman as well as meditations for attainment different benefits like longevity of life and others are taught here. All these vidyas are sagunavidyas alone. Udgeetha vidya, Madhuvidya, Shandilya Vidya, Samvarga Vidya,

Shodasakala Brahmavidya, Upakosala Vidya are all saguna vidyas. Panchagnividya and vaisvanaravidya related to visvarupa Brahmopasana are necessarily saguna vidyas. Sadvidya is also related to Saguna Brahman alone as shown by the exposition of Bhagavad Ramanuja and other ancient masters. In this context it is pointed out that liberation is possible only after the fall of the body. Then comes Bhuma vidya in which Brahman is meditated upon as characterisd by the quality of Bhuma. The moksha phala is stated as follows - "He becomes one who enjoys in Atman alone, will sport in the Atman, will be united with the Atman, will have the bliss of the Atman and becomes a self-monarch and he will have his desires fulfilled in all the worlds. A realiser of Brahman will not suffer from death, illness or sorrow. He sees everything, gets everything in all ways according to his desires". This shows that Bhuma Vidya is also saguna vidya. The fruit of Daharavidya is mentioned as follows - "If the liberated self desires to see his fore-fathers, by his very desire the fore fathers arise before him'. This establishes that dahara vidya is necessarily saguna vidya. The unique marks of Brahmaloka are also mentioned there in. From all these it may be said that this upanishat is wholly devoted to upasana, which is necessarily related to saguna.

* * * * *

The Brahmasutrakara has closely followed this upanishad and he refers to this upanishad more than he refers to any other upanishad. After the first four sutras that form an introduction, the sutrakara begins his great work with reference to sadvidya in Ikshatyadhikarana (V.S. 1-1-5). After profusely referring to the mantras of this upanishat in

his sutras, the sutrakara concludes with the sutra 'अनावृत्तिः शब्दात्' (4-4-22) which infact is the conclusion of chandogya namely 'न च पुनरावर्तते'।

* * * * *

It is understood from the references of Bhagavad Ramanuja, srutaprakasikacharya and Sri Vedana Desika that Tankacharya had composed a gloss on this upanishad named as "Vakya', and that was commented upon by "Dramidacharya', who is referred to as the Bhashyakara. Except for the quotations that are quoted from these great texts in the works of our Acharyas, these great works are not available to us now.

* * * * *

This upanishad enshrines the rare wisdom that a person should imbibe for saving himself from samsara. The very many enlivening episodes that are interspered in the body of this upanishad make a study of this upanishad very interesting, and many eternal truths are thus taught indirectly.

* * * * *

The crucial passages of this upanishad have been thoroughly interpreted by Ramanuja in his Sri Bhashya and Vedartha Sangraha, though he has not written a conventional commentary. Sri Ranga Ramanuja Muni of the 17th Century has written a conventional Commentary on this Upanishad explaining every passage according to the expositions of the earlier masters namely Bhagavan Ramanuja, Sri Sudarsana Sru and Sri Vedana Desika. The translation and brief notes in English given in this work are according to this commentary.

* * * * *

I am glad to record the support and assistance I have received from very many persons in bringing out this publication. His holiness Sri Abhinava Vageesha Brahmatantra Swatantra Parakala Swamigal of Mysore has blessed the publication of these volumes of Upanishads with a liberal donation and I am highly grateful to him. I offer my profound respects and pranamams to him. Dr. Shadagopan, Smt. Nagu Satyan and Sri Krishna Prasad have initiated this project and enlisted the support of may astikas. I am grateful to all of them. The names of bhaktas that have supported this project are as follows.

From U.S.

Sri Rai Venkatesh, Keshav Rajgopal, Balaji Srinivasan, Srinath Chakravarthy, Shashi Kanth Hosur, K. Sreekrishna Tatachar, M.G. Prasad and Dr. Shadagopan

From Bangalore

Sri Jai Ram, Sri Padmanabhan, Sri Ramaswamy and Sri K. R. Krishna Swamy,

From Kuwait

Sri I.V.K. Chary.

I thank all these contributors for the support extended to me in brining out these upanishadic publications. Sri Rama Prasad has assisted me in proof reading. Sri Rama Printers have executed the printing work nicely. I pray to the Lord to bless them with all good.

This work is offered devoutly at the lotus feet of Sri Varada Rajar and Sri Deepa Prakasar. I hope and trust that this work will be warmly received by all सहृदयs.

Bangalore
2-6-2003 ***N. S. Anantharangacharya***

Table of Contents

CHANDOGYOPANISHAD

CHANDOGYOPANISHAD

प्रथमोऽध्यायः

प्रथमः खण्डः

ओं आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि, सर्वं ब्रह्मौपनिषदम्, माऽहं ब्रह्म निराकुर्याम्, मा मा ब्रह्म निराकरोत्, अनिराकरणमस्तु, अनिराकरणं मेऽस्तु तदात्मनि निरते य उपनिषत्सु धर्माः ते मयि सन्तु, ते मयि सन्तु । ओं शान्तिः शान्तिः शान्तिः ।।

May my limbs, speech, Vital Air, Ears as well as strength and all sense organs become well developed. Everything is Brahman revealed in the Upanishads. May I not deny Brahman, may not Brahman deny me. Let there be no denial of me by Brahman. Let there be no discarding of Brahman by me. May all the virtues taught in the Upanishads happen to me, who am engaged in the pursuit of the self. May those virtues rest in me. Peace, peace, peace.

हरिः ओम् - ओमित्येतदक्षरमुद्गीथमुपासीत; ओमिति हि उद्गायति । तस्योपव्याख्यानम् ।। **1-1-1**

One should meditate upon this letter "OM", the udgitha. He verily sings as 'Om'. Now follows the exposition on this.

The meditation upon Udgitha, which is an accessory to the Karma which is helpful to the meditation on Brahman is taught like this at the very outset.

"Udgitha" - This signifies the letter "OM" which is a part of the Udgitha, which happens to be the third part of the Saman. The saman has five forms namely हिंकारः, प्रस्तावः, उद्गीथः, प्रतिहारः and

निधनम् । The Sruti itself explains the reason for signifying 'Udgitha' by the syllable 'OM' as follows - "He verily sings loudly the Saman as 'OM'." Here the different ways of meditation and the different results gained from them are expounded.

एषां भूतानां पृथिवी रसः पृथिव्या आपो रसः अपामोषधयो रसः ओषधीनां पुरुषो रसःपुरुषस्य वाग् रसः वाचः ऋग् रसः ऋचः साम रसः, साम्न उद्गीथो रसः ॥ 1-1-2

The earth is the essence of these elements. Water is the essence of earth. The Herbs are the essence of water. The Purusha or Human Body is the essence of herbs. Speech is the essence of Purusha. The Rik is the essence of speech. The saman is the essence of Riks. The Udgitha is the essence of the Saman.

The earth is the Parayana परायणम् (Support) of all beings, moving and non-moving. The idea is that the earth is the support आधारकत्वात्. Shankara says "Gathihi Parayanam Avastambaha". The earth is thus the support of all entities. Water is said to be the essence of earth because the earth is produced of water जल प्रकृतिकत्वात् I. The herbs are the essence of water because they are the products of water. The purusha here signifies the body and as the body is the result of food, he is said to be the essence of herbs. The speech is of great help to purusha. Therefore it is the essence of purusha. उपकारकत्वात्। The Riks are profound in meaning. So are the essence of speech गंभीरार्थकत्वात्। The saman is of the form of songs. So they are the essence of Riks. The Udgitha is Shravya or pleasing to hear and forms the essence of saman. Here the word 'Udgitha' signifies Omkara, its integral part. उद्गीथ शब्देन उद्गीथावयवः ओंकार उच्यते ।

स एष रसानाँ रसतमः परमः परार्ध्योऽष्टमो यदुद्गीथः ॥ 1-1-3

That, this Udgitha is the greatest essence of all the essences and it is worthy of the status of paramatman. This Udgitha is the eighth essence.

एषः - Omkara called as Udgitha. रसतमः - the highest essence. The meaning is that there is no essence higher than this. परार्ध्यः that which deserves the position of Supreme Brahman.

परस्य ब्रह्मणः अर्धं स्थानं अर्हतीति परार्ध्यः ।

Shankara says that this is the Supreme essence as it is the symbol or Pratika of Paramatman. Shankara dissolves the compound परार्ध्य as follows

परंच तत् अर्धंच तत् अर्हति इति परार्ध्यः ।

Ardham means sthanam. The meaning is परमात्म स्थानार्हः । Shankara says that this means that it is to be meditated upon just as one meditates on paramatma.

कतमाकतमर्क् कतमत्कतमत् साम कतमःकतम उद्गीथः इति विमृष्टं भवति ॥ 1-1-4

What is the Rik? What is the Rik? What is Saman? What is Saman; What is Udgitha? What is Udgitha? thus it comes to be examined.

The repetition in the text as 'Katakmat Katamat' is for showing regard - आदरार्थ । This question is introduced for the description of the other attributes.

वागेवर्क् प्राणः साम ओमित्येतदक्षरमुद्गीथः । तद्वा एतन्मिथुनम्, यद् वाक् च प्राणश्च ऋक् च साम च ॥ 1-1-5

Speech alone is Rik, the vital breath is Saman. This syllable known as 'OM' is the Udgitha or that is this couple; Speech and Prana, as well as Rik and Saman.

The Riks are possible of being pronounced by the sense organ of speech. Speech is described as Rik. The singing of Saman is to be achieved through the holding of the breath of the form of Prana. Prana is Saman. OM is the part of Udgitha, so OM is Udgitha.

तदेतन्मिथुनम् ओमित्येतस्मिन्नक्षरे सँसृज्यते । यदा वै मिथुनौ समागच्छत आपयतो वै तावन्योन्यस्य कामम् ॥ 1-1-6

This couple is conjoined in this syllable 'OM'. When the couple unite, they attain their mutual desire.

The Udgitha which is one of the parts or Bhaktis of Saman is of the form of Saman imposed on the Rik. So Udgitha is conjoined with Rik and Saman. As the syllable Omkara or Pranava is a part of Udgitha, it is also verily conjoined with Rik and Saman. The idea is that one should meditate upon Pranava as characterised by the superimposition of the couple of Vak and Prana.

आपयिता ह वै कामानां भवति एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ॥ 1-1-7

He who meditates upon the syllable, knowing thus verily becomes an obtainer of desires.

The Udgathru priest who meditates on Udgitha will be capable of making the Yajamana gain his desires, just like the Omkara, the object of meditation. This expounds that the meditation upon the part of Udgitha that is Omkara is characterised by the guna of the fulfilment of desires.

कामाप्त्यादि विशिष्टोद्गीथावयवोपासनस्य यजमानगत कामाप्तिरेव फलमित्यर्थः ॥

तद्वा एतदनुज्ञाक्षरम् यद्धि किञ्चानुजानाति ओमित्येव तदाह एषो एव समृद्धिः यदनुज्ञा समर्द्धयिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ॥ 1-1-8

This letter celebrated as above, is a letter of assent. Whatever is given assent to is done only with the utterance of 'OM'. This assent is that which is verily prosperity. He who meditates upon this letter Udgitha, knowing thus, verily becomes one that makes desires prosper.

The idea is that Omkara is the letter of assent. In the word 'one who gives an assent' does so with 'OM'. The result of the meditation upon 'OM' as characterised by the quality of prosperity - samruddiguna, will make the yajamana attain all his desires.

'OM' is अनुज्ञा or assent. A person gives assent in the world with this syllable, OM.

ओंकारस्तुतिः

तेनेयं त्रयी विद्या वर्तते ओमित्याश्रावयति ओमिति शंसति ओमित्युद्गायति एतस्यैवाक्षरस्यापचित्यै महिम्ना रसेन ॥ 1-1-9

The wisdom of the three vedas functions with this letter 'OM'. He makes one recite with 'OM'. He praises as 'OM'. He sings the Saman aloud with 'OM', for worship of this letter 'OM', through the glory of this letter and with the essence of this.

The wisdom of the three vedas means the rites prescribed by the three vedas, 'thrayee vihitam karma'. This is further expounded as all rites are done with OM. Why are all these acts such as आश्रावण and others are done with Omkara is explained by the latter part of the text - Omkara is the essence and it is having celebrity, for the

purpose of worship of such celebrated syllable 'OM', आश्रावण and others are performed with Omkara.

The आश्रावण and others are indicating Somayaga by their characteristic features. The worship of this letter is verily the worship of Paramatman because this is the symbol of Paramatman. This letter is verily the most celebrated and is the very vital force of the ritwiks and the yajamana. Yaga, homa and others are done with this syllable and this results in the production of food and others through rain and thus leads to prosperity.

तेनोभौ कुरुतो यश्चैतदेवं वेद, यश्च न वेद ; नाना तु विद्या चाविद्या च ; यदेव विद्यया करोति श्रद्धयोपनिषदा, तदेव वीर्यवत्तरं भवति । इति खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति ॥ 1-1-10

With that (Omkara) both, the one who knows thus and the one that does not know thus, perform. Vidya and Avidya are leading to different results. That alone which is performed with meditation, faith and knowledge becomes more powerful. This is verily the exposition of this letter 'OM'.

It may be argued that those who do not possess this knowledge are seen performing karma and so it is futile to prescribe knowledge. The answer to this objection is found in this paragraph. It is true that in this world people who know thus and those who do not know thus are performing karma. But yet they have different results. That karma alone which is performed with knowledge becomes more powerful. The other type of karma is not so.

नाना means Vilakshana phala. Vidya means Upasana, Shraddha means Asthikya Buddhi, Upanishat signifies the knowledge of the immanence of Brahman ब्रह्मात्मकत्व ज्ञानं । 'Viryavattaram' means the result of such karma is not obstructed by other karmas that are more dominant. प्रबल कर्मान्तर - अप्रतिबद्ध फलकत्वम् ।

इति प्रथमाध्याये प्रथमः खण्डः

द्वितीयः खण्डः

प्राणादित्य दृष्ट्या ओंकारोपासनम्

देवासुरा ह वै यत्र संयेतिरे उभये प्राजापत्याः । तद्ध देवा उद्गीथमाजह्रुः, 'अनेनैनान् अभिभविष्याम' इति ॥ 1-2-1

When the Devas and Asuras, both being the children of Prajapati waged a war against each other, then Lo, the Gods took to Udgitha with the idea - "By this we will conquer these asuras".

A story is introduced for prescribing the view of 'Mukhyaprana' or the vital airs in "Omkara" - Mukhya Prana Dristi. The idea is the Gods thought of conquering the asuras through meditation upon Omkara - a part of the Udgitha. उद्गीथावयवे ओंकारे मुख्यप्राणदृष्टिं विदातुं आख्यायिकां प्रस्तौति ।

Shankara gives a unique interpretation of Devas & Asuras. Devas are those whose functions of Indriyas are guided by the shastras - शास्त्रोद्भासिताः इन्द्रियवृत्तयः । तद्विपरीताः असुराः । Those who are guided by the dictates of the shastras are Gods and those who are functioning according to their impulses are asuras. In other words those who indulge in senses are asuras. This war is going on from beginningless time in all beings in the body of every one. This story is introduced for causing the knowledge of discrimination between Dharma and Adharma. Both these are issues of Prajapati. Prajapati is 'Karmajnanadhikritaha Purushaha'. To that purusha there are functions of indriyas that are guided by shastras and that are guided by his nature. They are just like children that are mutually opposed.

ते ह नासिक्यं प्राणमुद्गीथमुपासाञ्चक्रिरे; तँ हासुराः पाप्मना विविधुः ; तस्मात् तेनोभयं जिघ्रति सुरभि च दुर्गन्धि च ; पाप्मना ह्येष विद्धः ॥ 1-2-2

They meditated upon Udgitha as the sense organ (of smell) the nose. The asuras struck with sin that organ of smell. Therefore with that one smells both fragrant and foul smell. It was verily struck by sin.

घ्राणेन्द्रियत्वेन उद्गीथं उपासितवन्तः ॥

The Gods meditated upon Udgitha having the form of the sense organ of smell. The asuras struck the organ of smell with sin. The meaning of this is , they made this sense organ function in a way that will be the cause of sin. पापहेतुभूत वृत्या संयोजितवन्तः ।

अथ ह वाचमुद्गीथमुपासाञ्चक्रिरे ; ताँ हासुराः पाप्मना विविधुः; तस्मात् तयोभयं वदति सत्यञ्चानृतञ्च ; पाप्मना ह्येषा विद्धा ॥ 1-2-3

They then meditated upon Udgitha as 'vak' or the organ of speech. The asuras afflicted it with sin. Therefore with that organ of speech one speaks truth and untruth. This is struck by sin.

The meanings are as explained before.

अथ ह चक्षुरुद्गीथमुपासाञ्चक्रिरे ; तद्धासुराः पाप्मना विविधुः । तस्मात् तेनोभयं पश्यति दर्शनीयञ्चादर्शनीयञ्च ; पाप्मना ह्येतद् विद्धम् ॥

1-2-4

There upon they meditated upon Udgitha as the eye. Even that the asuras struck with sin. Therefore with that one sees both things beautiful and ugly. This is verily afflicted with sin. - *अदर्शनीयं अमेध्यादिकं इत्यर्थः ।*

अथ ह श्रोत्रमुद्गीथमुपासाञ्चक्रि रे; तद्धासुराः पाप्मना विविधुः । तस्मात् तेनोभयँ श्रृणोति श्रवणीयञ्चाश्रवणीयञ्च ; पाप्मना ह्येतद् विद्धम् ॥ 1-2-5

Then they meditated upon Udgitha as the ear. That also the asuras afflicted with sin. Therefore with that, one hears both what should be heard and what should not be heard. That was verily afflicted by sin.

अश्रवणीयं पापवचनानीत्यर्थः ।

अथ ह मन उद्गीथमुपासाञ्चक्रिरे ; तद्धासुराः पाप्मना विविधुः ; तस्मात् तेनोभयँ संकल्पते संकल्पनीयञ्चासंकल्पनीयञ्च ; पाप्मना ह्येतद् विद्धम् ॥ 1-2-6

Then they meditated upon Udgitha as the mind. That also the asuras afflicted with sin. So with that, one thinks of good and evil. This also is verily afflicted with sin.

असङ्कल्पनीयं पापनीत्यर्थः ।

This exposition is introduced by the sruti for deciding that the 'Mukhyaprana' or the vital airs should be the object of meditation. This is meant for making one realise the 'purity' or विशुद्धत्व of Mukhyaprana.

अथ ह, य एवायं मुख्यप्राणः, तमुद्गीथमुपासाञ्चक्रिरे ; तँ हासुरा ऋत्वा विदध्वँसुः ; यथाऽश्मानमाखणमृत्वा विध्वँसेत, एवम् ॥

1-2-7

Then they meditated upon Udgitha as that which happens the vital air. Reaching that (vital air) the asuras themselves were destroyed even as a lump of mud hitting against a rock gets destroyed.

The meaning is that they meditated upon 'omkara', a part of Udgitha Bhakti as 'Mukhyaprana'. The asuras themselves were destroyed when they tried to afflict that Mukhyaprana with sin.

आखणं means a lump of mud - आखन्यते इत्याखणंमृत्पिण्डः । As it gets destroyed hitting a rock the asuras got destroyed.

यथाऽश्मानमाखणमृत्वा विध्वँसते, एवँ हैव स विध्वँसते, य एवंविदि पापं कामयते, यश्चैनमभिदासति ; स एषोऽश्माखणः ॥ 1-2-8

Just as a lump of mud hitting against a rock is destroyed, even so one who thinks of evil to him or injures him who knows thus, gets destroyed. This one (who thinks of evil towards a knower of this) is verily a lump of mud hitting a rock.

The fruit of this wisdom is described here. If any one thinks of evil in respect of a knower of this vidya or if any one injures such a knower, he also will be destined to destruction just like the lump of mud.

नैवैतेन सुरभि न दुर्गन्धि विजानाति ; अपहतपाप्मा ह्येषः ; तेन यदश्नाति यत् पिबति तेनेतरान् प्राणानवति ; एतमु एवान्ततोऽवित्त्वोत्क्रामति ; व्याददात्येवान्तत इति ॥ 1-2-9

One will not smell good or foul smell with this. This is opposed to all evil. Therefore by what he eats and drinks, he protects other indriyas. In the end, not gaining this they pass out of the body. At the time of death it makes the mouth widely open.

The distinction of prana from other indriyas is pointed out here. That this prana is अपहतपाप्मा, तस्य अपहत पाप्मत्वेन प्राणान्तरवत् आत्मंभरित्वाभावात् स्वाशित पीतादिना इतरान् प्राणान् रक्षति । The Mukhyaprana is opposed to all evil and therefore it is not merely self-nourishing but on the other hand nourishes other Indriyas by what it eats and drinks. Therefore all the other Indriyas like the organ of smell and others gain their existence by what the

Mukhyaprana eats and drinks. That is the reason why all these Indriyas pass out of the body when they do not get food and drink at the time of the death of the person - on account of the absence of food eaten by Mukhyaprana. एतेन विजानाति means the Purusha understands through this neither fragrance nor foul smell. The reason for this is it is not an 'Atmambhari', filling ones own self, just like other sense organs. At the time of death, the host of sense organs passes out of the body without gaining their 'satta' or existence from Mukhyaprana.

तँ हाङ्गिरा उद्गीथमुपासाञ्चक्रे ; एतमु एवाङ्गिरसं मन्यन्ते, अङ्गानां यद् रसः ॥ 1-2-10

The sage Angiras meditated upon that Udgitha with the idea of Prana. Some consider that Mukhyaprana itself as Angiras because it is the essence of all angas.

The meaning is that the sage Angiras meditated upon Omkara which is a part of Udgitha Bhakti having प्राणदृष्टि. The Upanishad says that some wise people describe Mukhyaprana itself as Angiras. Angarasa has become Angiras. The Gods are desirous of not speaking directly. So for Angarasa they call it Angiras.

तेन तँ ह बृहस्पतिरुद्गीथमुपासाञ्चक्रे ; एतमु एव बृहस्पतिं मन्यन्ते, वाग्घि बृहती, तस्या एष पतिः ॥ 1-2-11

The sage Brihaspati meditated upon Udgitha as characterised by the quality of 'Angirasatva'. Some consider this Prana itself as Brihaspati. Speech is great and he is the lord of speech.

As the organ of speech is 'सर्वार्थ प्रकाशक' it is great and that depends upon Mukhya Prana. So Prana is the Lord of Speech.

तेन तँ हायास्य उद्गीथमुपासाञ्चक्रे ; एतमु एवायास्यं मन्यन्ते, आस्याद् यदयते ॥ 1-2-12

The sage Ayasya meditated upon that Udgitha. Some consider this Prana itself as Ayasya because it moves out from the mouth.

The sage Ayasya meditated upon that Udgitha as characterised by the quality of Brahaspatitva.

तेन तँ ह बको दाल्भ्यो विदाञ्चकार ; स ह नैमिषीयाणामुद्गाता बभूव, स ह स्मैभ्यः कामानागायति ॥ 1-2-13

The sage Baka, son of Dalbha meditated upon this Udgitha as qualified by these characteristics. He became the Udgatha priest for the people of 'Naimisha'. He got their desires fulfilled by singing.

The son of Dalbha by name Baka meditated upon Prana as characterised by the three attributes pointed out earlier namely, Angirasatva, Brihaspatitva and Ayasyathva. He got the desires of the sacrificers of Naimisha fulfilled by virtue of the greatness of this wisdom.

Not only Angiras and others meditated upon this but Baka also realised the nature of Prana as shown above. By virtue of the knowledge of Prana, he was able to obtain the desires of the sacrificers of Naimisha.

आगाता ह वै कामानां भवति, य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते - इत्यध्यात्मम् ॥ 1-2-14

He who meditates upon this letter Omkara, the Udgitha knowing thus, will become the obtainer of the desires by singing. Thus ends the meditation upon Udgitha as related to the body.

A meditator upon Udgitha thus will get the desires of the yajamana fulfilled by singing. By the word atma, the collectivity of Indriyas, the mind and the Prana is signified. आत्म शब्देन इन्द्रियमनः प्राणादि संघातः उच्यते अध्यात्मं आत्मनि इत्यर्थः आत्म विषयं इति यावत् ।

Here after the Meditation upon 'Udgitha' in the context of the Gods will be described.

अथ प्रथमाध्याये द्वितीयः खण्डः

तृतीय खण्डः

आदित्य दृष्ट्या उद्गीथोपासनम्

अथाधिदैवतम् - य एवासौ तपति, तमुद्गीथमुपासीत । उद्यन् वा एष प्रजाभ्य उद्गायति ; उद्यँस्तमोभयमपहन्ति ; अपहन्ता ह वै भयस्य तमसो भवति, य एवं वेद ॥ 1-3-1

Now commences the exposition of Udgitha in the context of Gods. Meditate upon 'Udgitha' having the drishti or view of the Aditya who shines. Even as he rises, he appears as though he is singing loudly for the sake of the people by making all things visible or by illumining all objects. Even by rising, he dispells the fear caused by darkness. A person who knows this will become the dispeller of fear caused by darkness.

Udgitha is karmanga or an accessory to karma. When compared with this Aditya who is verily karmaradhya is more celebrated. In an अपकृष्ट. or less celebrated, one should have the view ofउत्कृष्ट. So it is proper to have the view of Aditya in Udgitha. This is established in the adhikarana 'आदित्यादिमतयश्चाङ्ग उपपत्तेः' (वे.सू. ४-१-६) So one should have the view of Aditya in Udgitha. आदित्यस्य उद्गीथसाम्यमाह -

Even while rising he illumines all things and thus appears as though he is singing.

The Udgitha is to be meditated with the dristi of Aditya. This type of meditation is more celebrated than the meditation upon Aditya as 'Udgitha'. Aditya rises every day and illumines all objects and he dispells fear caused by darkness. He is as though singing through this action. He appears as if he is singing like an Udgatha.

The idea is that this kind of meditation on Udgitha as Aditya should have the guna or characteristic of dispelling the fear of darkness.

समान उ एवायश्चासौ च; उष्णोऽयम् , उष्णोऽसौ ; स्वर इतीममाचक्षते, स्वर इति प्रत्यास्वर इत्यमुम् ; तस्माद्वा एतमिममुश्चोद्गीथमुपासीत ॥
1-3-2

This prana (taught in the context of the body) and this Aditya (who is being taught in the context of Gods) are verily the same. This prana is warm and the Aditya also is warm. They declare this prana as swara. They declare Aditya as Swara and pratyaswara. Therefore as both are equal meditate upon Udgitha as Prana or as Aditya.

It is declared here that Prana and Aditya are equal or samana. The point of similarity is in respect of warmth which is common to prana and Aditya. The warmth of prana is evidenced by breath. The Sun's warmth is evident. The word 'Swaraha' means गन्ता (mover). Prana is of the form of vayu and it has got continuous movement. It does not return or come back. So it is not pratyaswara. Whereas Aditya has got 'gathi' and Aagathi on account of rising and setting. So he is called Pratyaswara. This signification of Swara is common to both. Likewise warmth is also common to both. So both are eqaul and therefore it is taught that one should meditate upon Udgitha as Prana or Aditya. अध्यात्मप्रकरणेउक्तः प्राणश्च असौ

अधिदैवतप्रकरणे उच्यमानः आदित्यश्च समान एवेत्यर्थः । स्वरसंज्ञावत्त्वात् औष्ण्याच्च प्राणादित्यौ परस्पर समानावित्यर्थः ।

व्यानदृष्ट्वा उद्गीथोपासनम् ।

अथ खलु व्यानमेवोद्गीथमुपासीत ; यद्वै प्राणिति स प्राणः, यदपानिति सोऽपानः ; अथा यः प्राणापानयोः संधिः स व्यानः । यो व्यानः सा वाक्; तस्मादप्राणान् अनपानन् वाचमभिव्याहरति ॥ 1-3-3

Now then meditate upon 'Udgitha' as verily Vyana. That (one exhales the particular function of vayu) Prana which is going to pass out air through the mouth and the nose. That is apana (that is the particular function of vayu) which inhales air through the mouth and nose. Vyana is that which is the confluence of prana and apana (the particular function of vayu which is in between prana and apana). That which is Vyana is Vak or speech. Therefore without outbreathing or inbreathing he speaks.

Udgithopasana of another kind is taught here. The idea is meditate upon Udgitha as 'Vyana'. The Upanishad describes Vyana as an activity which is in between prana and apana. The statement that Vyana is speech points out that Vak is Vyana.

अप्राणन् अनपानन् श्वासमोक्षाकर्षणलक्षणप्राणापानौ विनैव वाचमभिव्याहरतीत्यर्थः ।

या वाक् सर्क्ः ; तस्मादप्राणन् अनपानन् ऋचमभिव्याहरति यर्क् तत् साम ; तस्मादप्राणन् अनपानन् साम गायति ; यत् साम स उद्गीथः ; तस्मादप्राणन् अनपानन् उद्गायति ॥ 1-3-4

That which is speech is the Rik. Therefore one utters or recites the rik without outbreathing or inbreathing. That which is the rik is Sama. Therefore one sings the saman without

outbreathing or the inbreathing. That which is Saman is verily the Udgitha. Therefore one sings Udgitha without exhaling or inhaling.

Vak, Rik, Saman and Udgitha are said to be one and the same on account of these being actualised by the absence of breathing out or breathing in.

अतो यान्यन्यानि वीर्यवन्ति कर्माणि, यथा अग्नेर्मन्थनम्, आजेः सरणम्, दृढस्य धनुष आयमनम् -, अप्राणन् अनापानँस्तानि करोति; एतस्या हेतोर्व्यानमेवोद्गीथमुपासीत ॥ 1-3-5

Even in other activities that require strength such as the kindling of fire by friction of the wooden pieces (aranis), reaching or running to the winning point in a race or bending a mighty bow, one achieves without exhaling or inhaling. On account of this reason also one should meditate upon Udgitha as Vyana.

लोके अग्निमथन-मर्यादाधावन - दृढधनुरारोपणादि - वीर्यवत्कर्माणि व्यानसाध्यान्येव । उद्गीथाक्षरोपासनम् ।

उद्गीथाक्षरोपासनम्

अथ खलूद्गीथाक्षरण्युपासीत, उत् गी थ इति । प्राण एव उत्; प्राणेन ह्युत्तिष्ठति; वाग् गीः; वाचो ह गिर इत्याचक्षते; अन्नं थम्; अन्ने हीदँ सर्वं स्थितम् ॥ 1-3-6

Now meditate upon the letters of the term Udgitha. 'Uth' is verily Prana. One stands up with the help of Prana. Gi (गी) is speech. Speech is signified by the syllable 'geehi' (गीः) and it is called 'giraha'. Similarly 'tham' (थं) is Anna. All this is sustained by 'Anna'.

The meaning is that one should meditate upon the letters themselves that constitute the word Udgitha. There are three letters namely 'uth' 'geehi' and 'tham'.

It is prescribed that one should have the view of Prana in the syllable 'uth'. We should have the idea of speech in the word 'geehi'. Likewise we should have the idea of 'anna' or food in the letter 'tham'. All this is established in anna.

उदित्यक्षरे प्राणबुद्धिः कार्या । गी इत्यक्षरे वाग्बुद्धिः कार्या । थं इत्यक्षरे अन्न बुद्धिः कार्या ।

द्यौरेव उत्, अन्तरिक्षं गीः, पृथिवी थम्; आदित्य एव उत्, वायुर्गीः, अग्निः थम्; सामवेद एव उत्, यजुर्वेदो गीः, ऋग्वेदः थम्; दुग्धेऽस्मै वाग् दोहम्, यो वाचो दोहः, अन्नवान् अन्नादो भवति, य एतान्येवं विद्वान् उद्गीथाक्षराण्युपास्त उद् गी थ इति ॥ 1-3-7

'Uth' is verily the dyuloka or the celestial region. 'geeh' is atmospheric region. 'tham' is the terrestrial region. Aditya is verily 'uth', Vayu 'geehi' and 'tham' is Agni. Samaveda is 'uth', Yajurveda is 'geehi' and Rigveda is 'tham'. Speech is going to yield the desired objects to such meditator. The fruit is of the form of that which can be achieved by speech. He who meditates upon the letters of Udgitha ud-gi-tha becomes a possessor and enjoyer of food.

A different form of the meditation upon the letters of Udgitha is given here. One should have the idea of Dyuloka, Aditya and Samaveda in uth. The idea or Drishti of antariksha, Vayu and Yajurveda should be had in गीः । *In the letter 'tham' one should have the idea of Prithvi, Agni and Rigveda. In addition to the mode of upasana prescribed in 1-3-6 there are four kinds of meditations upon the letters of the term 'Udgitha'.*

A knower of this kind of meditation will attain the Phala that can be achieved through Vak and he will be a possessor of food. वाक् अस्मै उपासकाय दोहं दोग्धि । वाक्साध्यं फलं इत्यर्थः । फलान्तरमप्याह । अन्नवान् अन्नादः भवति that means he will have plenty of food and will be an enjoyer of food.

आशीस्समृद्धिहेतुभूतानि उपासनानि

अथ खल्वाशीः समृद्धिरुपसरणानीत्युपासीत - येन साम्ना स्तोष्यन् स्यात्, तत् सामोपधावेत् ॥ 1-3-8

Now will be mentioned those that lead to the fulfilment of desires. One should meditate upon these as leading to the fulfilment of one's desires. He must approach that Saman and meditate upon that through which he is engaged in for the fulfilment of those desires.

उपसरणानि means *उपासनानि । उपधावेत्* means *चिन्तयेत् ।* That means he should meditate.

यस्यामृचि, तामृचम् ; यदार्षेयम् , तमृषिम् ; यां देवतामभिष्टोष्यन् स्यात्, तां देवतामुपधावेत् ॥ 1-3-9

One should meditate upon that 'Rik' mantra on which Saman is imposed; that seer (Rishi) in whose name the mantra stands and that deity whom he will be praising through that (Rik).

येनच्छन्दसा स्तोष्यन् स्यात् तच्छन्द उपधावेत् ; येन स्तोमेन स्तोष्यमाणः स्यात् , तँ स्तोममुपधावेत् ॥ 1-3-10

One should meditate upon that metre, with which (rik) is connected and with which he will be praising. In the same

way he must also meditate upon the collection or the group of hymns with which he would be praising.

छन्दः that gayatri and other metres. स्तोमः - त्रिवृत् पञ्चदशादि लक्षणः ऋक् संख्या विशेषः ।

यां दिशमभिष्टोष्यन् स्यात् , तां दिशमुपधावेत् ॥ 1-3-11

He must also meditate upon the direction towards which he would be turning and singing.

When the Udgatr priest sings the Saman and meditates upon the Udgitha, he is required to meditate upon the Rik, the seer of that Rik and the deity praised by that Rik, the metre of that Rik and the direction. The stoma which is well known as consisting of fifteen, seventeen or twentyone Riks used in sacrifices like the 'Somayaga', is also to be meditated upon. This Upanishadic statement is the basis for declaring generally that one who recites the vedic hymn not knowing the Rishi, Chandas, Devatha and Yoga will be deprived of the benefits.

आत्मानमन्तत उपसृत्य स्तुवीत कामं ध्यायन् अप्रमत्तः। अभ्याशो ह यदस्मै स कामः समृध्येत, यत्कामः स्तुवीतेति यत्कामः स्तुवीतेति ॥ 1-3-12

In the end he must reflect upon himself and sing, reflecting upon his desire with all attention without faltering. He will prosper soon with the fulfilment of his desire for which he would be praising.

After having reflected upon the Sama, the Rik, the Rishi, the Devatha, Chandas, Stoma and the direction, he is ordained here to reflect upon himself also as having Brahman as his self. He has to reflect upon his desire also. He is required to be careful as not to commit any fault in any Swara, Varna and other requirements. The desires of such meditator become fulfilled soon.

अभ्याशः means क्षिप्रम् । समृध्येत समृद्धिं प्राप्नोति । यत् कामनया स्तोत्रं करोति स कामः । यस्मात् कारणात् क्षिप्रं समृद्धिं प्राप्नोति ॥

इति प्रथमाध्याये तृतीयः खण्डः

चतुर्थः खण्डः

प्रणवत्वेन उद्गीथग्रहणेनअमृताभयरूपेण उपासनम्

ओमित्येतदक्षरमुद्गीथमुपासीत ; ओमिति ह्युद्गायति । तस्योपव्याख्यानम् ॥ **1-4-1**

One should meditate upon this letter om, the Udgitha. The Udgathru priest sings as 'om'. Now follows its exposition.

This explanation is again made though it was already taught in the beginning because of the fact that the meditation upon the letters of Udgitha intervened in the middle. By this declaration we are reminded that meditation upon Udgitha is now resumed.

देवा वै मृत्योर्बिभ्यतस्त्रयीं विद्यां प्राविशन् ; ते छन्दोभिरच्छादयन् ; यदेभिरच्छादयन् , तत् छन्दसां छन्दस्त्वम् ॥ **1-4-2**

The Gods being verily afraid of death resorted to the knowledge of the three vedas. They covered themselves with the Chandas or Metre. The characteristic of the Chandas is therefore due to this act of covering with them.

त्रयी विद्या means the vedic rites prescribed in the three vedas. 'प्राविशन्' meaning 'entered' signifies here that they commenced the performance of such vedic rites. छन्दोभिः कर्म विनियुक्तैः वैदिकैः मन्त्रैः । मृत्यु भीताः सन्तः आत्मानं छादितवन्तः इत्यर्थः । means the vedic mantras that are used in the rites. Being afraid of death they covered themselves with this armour of vedic mantras. As the vedic mantras are of the nature of a cover, the mantras are called Chandas.

तानु तत्र मृत्युः, यथा मत्स्यमुदके परिपश्येत् , एवं पर्यपश्यदृचि साम्नि यजुषि । ते नु विदित्वोर्ध्वा ऋचः साम्नो यजुषः स्वरमेव प्राविशन् ॥ **1-4-3**

But death did see them engaged in the rites of the Rik, Saman and Yajus even as a fisherman sees the fish in water. Knowing the intention of death, rising above the Rik, the Saman and the Yajus they entered into the swara alone.

The meaning of this is that death desired to catch hold of them watching the lapses that would occur in the performance of karma. This also means that the result of Karma would get exhausted and Gods or deities thought of overcoming them then.

Raising above the Rik, Saman and Yajus means that they became glorified or अधिकाः on account of the performance of the Yajna and other rites prescribed in the vedas. The meaning is that their minds became pure उद्गताः - कर्म निर्मलीकृत अन्तःकरणाः सन्तः स्वर शब्दितं ओंकारं उपासितुं प्रवृत्ताः इत्यर्थः । It is not that Vaidika karma is not wanted by a mumukshu. These karmas are purificatory in nature and have their own role to play. Swara here means 'Omkara'. They entered into Swara means they started meditation upon Omkara.

यदा वा ऋचमाप्नोति, ओमित्येवातिस्वरति ; एवँ साम ; एवं यजुः ; एष उ स्वरः यदेतदक्षरमेतदमृतमभयं तत् प्रविश्य देवा अमृता अभया अभवन् ॥ **1-4-4**

Whenever he recites the Rik, then he commences it with 'OM'. Similarly while singing Saman and likewise while reciting 'Yajus'. So this omkara is verily swara. This very letter itself is (amruta) immortal, (abhaya) fearless. Meditating upon that the Gods became immortal and fearless.

This passage explains how the term 'swara' means Omkara. Whenever the Rik is recited he pronounces as 'OM'. This omkara itself is declared here as swara by the Upanishad. The meaning is Omkara is the terminator of death and fear. Meditating upon such Omkara Gods became deathless and fearless.

अतिस्वरति means शब्दं करोति । ओंकार एव मरण भयादि निवर्तकः ।

स य एतदेवं विद्वानक्षरं प्रणौति, एतदेवाक्षरँ स्वरममृतमभयं प्रविशति; तत् प्रविश्य, यदमृता देवाः, तदमृतो भवति ॥ 1-4-5

He who knowing thus, praises this letter and meditates upon this very letter, Swara ओं which is deathless and fearless, Meditating upon that thus becomes immortal even as the Gods.

It is declared here that any other person may become immortal and fearless by meditating upon this letter as characterised by the characteristics of immortality and fearlessness. Praising means meditation.

प्रणौति means स्तौति praises, that means meditates. Meditates upon pranana as अमृतत्वादि गुणकं ।

इति प्रथमाध्याये चतुर्थः खण्डः

पञ्चमः खण्डः

अथ खलु य उद्गीथः स प्रणवः ; य प्रणवः स उद्गीथ इति असौ वा आदित्य उद्गीथ एष प्रणवः ; ओमिति ह्येष स्वरन्नेति ॥ 1-5-1

That which is Udgitha verily is 'Pranava'; that which is Pranava is Udgitha. This aditya is Udgitha. He is Pranava. He comes out making the swara 'OM'.

The wisdom of oneness of Pranava and Udgitha is taught here. The Udgitha that is sung by Udgathr priest is verily the same as the

Omkara that is uttered by the hothr priest. This Udgitha is taught to be meditated upon as having 'aditya drishti'. Why should one have 'adityadrishti' in Pranava? Because the aditya rises making the swara 'OM' that is giving permission to people engaged in performing their rites. The knowledge of oneness of Pranava and Udgitha is taught here as leading to the attainment of many sons.

'एतमु एवाहमभ्यगासिषम् ; तस्मान्मम त्वमेकोऽसि' इति ह कौषीतकिः पुत्रामुवाच -, 'रश्मींस्त्वं पर्यावर्तयात्' बहवो वै ते भविष्यन्ति' इत्यधिदैवतम् ॥ 1-5-2

"I sang the Udgitha having the view of Aditya alone in it. So you are the only son to me". Thus Kaushitaki told his son. Therefore you must repeat the meditation on Udgitha as Aditya characterised by infinite rays. You will get many sons. This is in respect of the Adhidaiva deities.

Kaushitaki meditated upon Udgitha with the idea of Aditya. But he did not meditate upon Aditya as having innumerable rays. On account of this fault, only one son was born to him. "आदित्यमेव उद्गीथं अहं गीतवान् अस्मि । न तु बहु रश्मि गुण विशिष्टतया । तेन दोषेण मम त्वं एक एव पुत्रः अभूः ।"

अथाध्यात्मम् - य एवायं मुख्यः प्राणः, तमुद्गीथमुपासीत ; ओमिति ह्येष स्वरन्नेति ॥ 1-5-3

Now with reference to the Adhyatma. One should meditate upon Udgitha who is verily this vital airs. He arises giving assent with 'OM'.

The meditation upon Udgitha with Pranadrishti is referred to here. The mukhya prana or the vital air moves about as if giving an assent for the functions of various indriyas such as the organ of speech and others. Aditya prompts the functions of people whereas Prana prompts the functions of the indriyas.

'एतमु एवाहमभ्यगासिषम् ; तस्मान्मम त्वमेकोऽसि' इति ह कौषीतकिः पुत्रमुवाच -, 'प्राणाँस्त्वं भूमानमभिगायतात्, बहवोमे भविष्यन्तीति'' ॥ 1-5-4

"I sang the Udgitha as only prana. So you are the only son to me". Thus Kaushitaki told his son, "Having the idea that many sons will be born to me, meditate upon many sense organs along with prana."

भूमानम् means that which is many folded - बहुत्वं आश्रितान् । मे बहवः पुत्राः भविष्यन्ति इति अभिसंधाय । प्राणं उपासीनः त्वं बहुत्वमाश्रितान् वागादीन् प्राणांश्च मुख्य प्राणेन सह अभिसंधाय उद्गानं कुरु इत्यर्थः ।

अथ खलु - य उद्गीथः स प्रणवः, यः प्रणवः स उद्गीथ इति - होतृषदनाद्धैवापि दुरुद्गीथ (त) मनुसमाहरतीति अनुसमाहरतीति ॥ 1-5-5

Now verily the Udgitha is Pranava and Pranava is Udgitha. From the very place of the hothr the Udgatha sets right the wrong recitation of the Udgitha. He sets right.

The fruit of the knowledge of oneness of Pranava and Udgitha is narrated in this passage.

दुरुद्गीथम् - means Udgitha bereft of knowledge वेदनहीनमपि उद्गीथं। The fault committed by the Udgathr priest in his function 'होतृषदनात्' - by virtue of the knowledge of oneness of Udgitha and Pranava, that is related to the priest hota. The idea is that the hothr and the Udgathr should have this knowledge of oneness between Udgitha and Pranava. If the Udgatha commits a fault on account of the absence of this essential knowledge, that Udgitha sung by such Udgatha would be set right by the hota on account of the efficacy of his knowledge of oneness between Udgitha and Pranava.

That the Udgitha wrongly recited by the Udgatha would be set right by the hothr by the proper performance of his function.

होतृषदनात् means होतृ कर्तृक उद्गीथ प्रणवैक्यज्ञानात् इत्यर्थः ।

इति प्रथमाध्याये पञ्चमः खण्डः

षष्टः खण्डः

इयमेवर्क्, अग्निस्साम, तदेतदेतस्यामृच्यध्यूढँ साम ; तस्मादृच्यध्यूढं साम गीयते ; इयमेव सा, अग्निरमः, तत् साम ॥ 1-6-1

This earth is verily Rik. The agni is saman. Therefore saman is established on this Rik. Therefore saman is sung as imposed on the 'Rik'. The Rik is 'Sa' (the first letter of the word sama) 'Ama' is agni. That together is Saman.

The meditation on Udgitha is prescribed in a different form here. The meaning of 'the earth is Rik' - is one should have the view of the Prithvi or earth in Rik. Similarly in the Saman one should entertain the view of 'Agni'. As the saman of the form of agni is on the Rik, of the form of Prithvi in the same way Saman imposed on the Rik is sung. ऋगारुढमेव सामगीयते। The components of the term saman are also explained in the same way. The word Sa should be thought of as Prithvi. Agnidrishti should be had in 'ama'. The idea is that in the world people use the term Saman as a combination of Rik and Sama signifying the mutual association of Prithvi & Agni.

अन्तरिक्षमेवर्क्, वायुस्साम; तदेतदेतस्यामृच्यध्यूढँ साम ; तस्मादृच्यध्यूढँ साम गीयते ; अन्तरिक्षमेव सा, वायुरमः, तत् साम ॥ 1-6-2

The antariksha is Rik, Vayu is Sama. Sama is established on this Rik. Therefore Saman is sung as resting on Rik. Antariksha itself is Sa and vayu is Ama that makes up Sama.

द्यौरेवर्क्, आदित्यस्माम ; तदेतदेतस्यामृच्यध्यूढँ साम ; तस्मादृच्यध्यूढँ साम गीयते ; द्यौरेव सा, आदित्योऽमः, तत् साम ॥ 1-6-3

The celestial region or Dyuloka is Rik. The Sun or Aditya is sama. The saman is resting on this Rik. So saman is sung as resting on Rik. Dyuloka itself is 'Sa' and Aditya is 'ama'. That is the two together is called Sama.

नक्षत्राण्येवर्क्, चन्द्रमास्साम; तदेतदेतस्यामृच्दध्यूढँ साम ; तस्मादृच्यध्यूढँ साम गीयते ; नक्षत्राण्येव सा, चन्द्रमा अमः तत् साम ॥ 1-6-4

The stars are Rik. The moon or chandra is saman. This saman is established on this Rik. Therefore the saman is sung as resting on this Rik. The stars are 'Sa' and the moon is 'ama'. These two together are called sama.

The meditation upon Udgitha in a different mode is introduced here. In the Rik one should have the view of Prithvi and in Saman one should have the view of Agni. In the same way one should have the view of Antariksha, Dyuloka and Nakshatra in Rik and one should have the view of Vayu, Aditya and Chadrama or moon in Sama. Even in the two component parts namely 'Sa' and 'ama' in the word Sama, the same kind of view should be practised. That is in 'Sa' one should have the view of Prithvi, Anatariksha, Dyuloka and Nakshatra and in 'ama' one should have the view of Agni, Vayu, Aditya and Chandra. The idea is that Saman is ever in association or नित्य संश्लिष्ट as Prithvi & Agni, Antariksha & Vayu, Dyuloka & Aditya, Nakshatra & Chandra are ever united. This is a particular kind of Udgithopasana.

अथ यदेतदादित्यस्य शुक्लं भाः सैवर्क्, अथ यन्नीलं परः कृष्णम् तत् साम ; तदेतदेतस्यामृच्यध्यूढँ साम ; तस्मादृच्यध्यूढँ साम गीयते ;

अथ तदेवैतदादित्यस्य शुक्लं भाः सैव सा, अथ यन्नीलं परः कृष्णम् तदमः, तत् साम ॥ 1-6-5

The white brilliance (भाः) of the sun is Rik and the blue light which is exceedingly dark is saman. This saman is resting on this Rik. Therefore saman is sung as resting on Rik. That which is the white light of Aditya, that is 'Sa' and the blue light exceedingly dark is 'ama'. Therefore that is Saman.

आदित्यहिरण्मय पुरुषतत्त्वम्

अथ य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यकेश आ प्रणखात् सर्व एव सुवर्णः ॥ 1-6-6

Now this one, the golden Purusha who is seen in the Aditya is having golden whiskers, golden hair and is fully golden beginning from the tip of the nails.

The word 'Hinmayah' means beautiful (Ramaneeyaha). This Purusha is seen by the yogins. The word 'Drishyate' signifies meditation upon that Purusha and so should be construed as 'Drastavyaha' (ought to be seen). The form of the Supreme Purusha is described in 'Taitteriya' as resembling a dark blue cloud - "Neelatoyada". But it is here described as having a golden form. According to tradition, this has happened on account of the brilliance shed over his form by Goddess 'श्रीः' residing in his chest. In the same way the meaning of the words 'golden whiskers' and 'golden hairs' should be understood as ramaneeya sarvavayavaha रमणीय सर्वावयवः ।

तस्य यथा कप्यासं पुण्डरीकम्, एवमक्षिणी ; तस्योदिति नाम ; स एष सर्वेभ्यः पाप्मभ्यः उदितः ; उदेति ह वै सर्वेभ्यः पाप्मभ्यः, य एवं वेद ॥ 1-6-7

Just like the full blown red lotus, so are the eyes of this Purusha. He is called 'ut'. He has arisen above all evils or sins. He who knows thus rises above all evil or sins.

The word 'Kapyasa' is explained in three ways. 'कं' means water. 'कपिः' means one who absorbs water. That is the sun. The root 'अस्' means blooming, on account of this that which is fully bloomed by the Sun, meaning the Lotus flower.

The word 'Kapi' may mean the stalk of the Lotus as it absorbs water. That which is resting on this stalk is 'Kapyasam'. The Lotus flower that is not plucked but which is with the stalk in deep waters is more beautiful.

'Kam' means water and the root 'अस्' signifies the fact of 'being' and according to this 'Kapyasam' means that which is in water.

The term 'Kapyasam' here qualifies the term Pundarikām and so combining all these three explanations of Kapyasam, Ramanuja explains "Kapyasam Pundarikam" as a full blown Lotus which is bloomed by the rays of the Sun and which Lotus is grown in deep waters.

Ramanuja does not agree with Shankara in explaining the meaning of the word Kapyasa as the hinder parts of a monkey.

The Supreme residing in Aditya having such a golden form and red eyes resembling the Lotus is signified by the name 'ut', because he has arisen above from all evil. That means he is not tainted by any evil. Evil (sin) here means karma of both forms good and evil. The Upanishad elsewhere describe him as opposed to all evil (Apahata papma). The fruit of knowing him thus is described in the last statement of the passage which a person will get rid of all sins. (1) कं पिबति इति कपिः आदित्यः । तेन अस्यते क्षिप्यते विकास्यते इति कप्यासं ।(2) कं पिबति इति कपिः - नालं । तस्मिन् आस्ते इति कप्यासम् । (3) कं जलम् । आस उपवेशने इति के जलेपि आस्ते इति कण्यासम् । सलिलस्थं इत्यर्थः । In Vedaratha Samgraha कण्यासम् is comprehensively explained as follows: "गंभीरम्भस्समुद्भूत सुमृष्टनालरविकरविकसित - पुण्डरीकदलामलायतेक्षणः" ॥

तस्य ऋक् च साम च गेष्णौ ; तस्मादुद्गीथः ; तस्मात्त्वेवोद्गाता, एतस्य हि गाता ॥ स एष ये चामुष्मात् पराञ्चो लोकाः तेषाञ्च ईष्टे देवकामानाञ्च इत्यधिदैवतम् ॥ 1-6-8

The Rik and the Saman are of the form of the song of that 'Aditya Purusha'. Therefore that is called as Udgitha and on account of the same reason the singer of that is called 'Udgitha'. That this Aditya Purusha is the ruler of all the worlds that are above the Aditya Mandala. He is also the ruler of all objects of enjoyment in those worlds. Thus the meditation upon the Supreme is taught.

The Rik and the sama that were taught earlier to be meditated upon as having the view of Prithvi, Agni, Aditya, etc., are described here as forms of song of the Hiranmaya Purusha. The mention of Rik as a form of song is to be understood as being non different from Sama. Paramatman is called 'ut' and therefore, his song is signified as Udgitha. Similarly the one who sings that is therefore called as 'Udgatha'. The idea is that one should have the view of paramatman in Udgitha. This golden Purusha who is in the orb of Aditya is the ruler or all worlds above Aditya mandala. He is also the ruler of the objects of enjoyment, the means as well as the abodes of enjoyment of the Gods in those worlds. This pertains to the meditation upon that Purusha in the divine context or Adhidaivata.

ऋक् साम्ने प्राक् प्रस्तुते एतस्य गेष्णौ गानरूपे: । Those Rik and Saman were described earlier to be meditated upon with the view of Prithvi, Agni and so on. By all that the fact of सर्वात्मकत्व. is expounded.

परमात्मनः उन्नामकत्वात् ऋक्साम गेष्णात्वाच्च परमात्मनः उद्गीतत्वं उपपद्यते। ततः उद्गीथे परमात्म दृष्टिः युक्ता इत्यर्थः । One should have the view of Paramatman in Udgitha.

सप्तमः खण्डः

आध्यात्मिकाङ्गोपासनानि

अथाध्यात्मम् -वागेवर्क् प्राणस्साम ; तदेतदेतस्यामृच्यध्यूढँसाम; तस्मादृच्यध्यूढँ साम गीयते ; वागेव सा, प्राणोऽमः, तत् साम ॥ 1-7-1

Now as related to the body. Speech itself is the Rik. Prana is Saman. This Saman is established on this Rik. Therefore Saman is sung as resting on Rik. Speech itself is 'Sa'. Prana is 'ama'. The combination of these two is Sama.

Now this instruction regarding meditation is about the personal level.

चक्षुरेवर्क्, आत्मा साम, तदेतदेतस्यामृच्यध्यूढँ साम ; तस्मादृच्यध्यूढँ साम गीयते ; चक्षुरेव सा, आत्माऽमः, तत् साम ॥ 1-7-2

The eye itself is Rik. The atman (person reflected in the eye) is the Sama. *छायात्मा* / This Saman is resting on this Rik. Therefore Saman resting on Rik is sung. The eye itself is 'Sa' and the Chayatman is 'ama'. The two together is Saman.

श्रोत्रमेवर्क्, मनस्साम; तदेतदेतस्यामृच्यध्यूढँ साम ; तस्मादृच्यध्यूढँ साम गीयते ; श्रोत्रमेव सा, मनोऽमः, तत् साम ॥ 1-7-3

The ear itself is Rik. The mind is Saman. This Saman rests on this Rik. Therefore the Saman is sung as resting on Rik. The ear itself is 'Sa'. The mind is "ama". The two together constitute the Saman.

अथ यदेतदक्षणः शुक्लं भाः सैवर्क्, अथ यन्नीलं परःकृष्णम् तत् साम; तदेतदेतस्यामृच्यध्यूढँ साम ; तस्मादृच्यध्यूढँ साम गीयते ; अथ

यदेवैतदक्षणः शुक्लं भाः सैव सा, अथ यन्नीलं परः कृष्णम् तदमः तत् साम ॥ 1-7-4

Now the white light of the eye is the Rik. The exceedingly dark blue is Saman. This Saman rests on this Rik. Therefore Saman is sung as resting on Rik. Now the white light of the eye is verily 'Sa'. The exceedingly dark blue is "ama". The two together are Saman.

अक्ष्यन्तर्गतपुरुषोपासनम्

अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते, सैवर्क्, तत् साम ; तदुक्थम् ; तद् यजुः ; तद् ब्रह्म । तस्यैतस्य तदेव रूपम्, यदमुष्य रूपम् ; यावमुष्य गेष्णौ तौ गेष्णौ ; यन्नाम, तन्नाम ॥ 1-7-5

Now this Purusha who is seen within the eye is Rik. He alone is the Saman.He alone is the 'Uktha'. He is the 'Yajus' and he alone is Brahman. The form of this (Purusha in the eye) is the very form of that (Purusha in the Aditya). The two forms of songs of that (Aditya Purusha) are the forms of songs of this (Purusha in the eye). What is the name of that (Aditya Purusha) is the name of this (The Purusha in the eye).

The view of Vak, Chakshus, Srotra and the white light of the eye was prescribed in Rik.Similarly in Saman the view of Prana, the shadow self, mind and the exceedingly dark blue colour of the eye was prescribed. Now in this passage it is declared that the Purusha who is seen in the eye by yogins is declared as the self of the Rik, Yajus, the Saman as well as the hymns like 'Uktha' and others.

The 'Uktha' is here mentioned as separated from the three vedas though it forms part of it according to the analogy of the गोबलीवर्दन्याय / The golden hue and other forms as well as the signification of 'uktha' that relate to the Supreme Self who is within

the 'Aditya' relate to this Purusha who is within the eye. Similarly the forms of songs in the form of Rik and Sama also apply equally to this Purusha who is in the eye.

एवं ऋचि, वाक् चक्षुःश्रोत्र- अक्षिगत शुक्ल भारूपत्व दृष्टिं, साम्नि प्राण - छायात्म - मनो - अक्षिगत परः कृष्णरूपत्व दृष्टिंच विधाय आह ।

अक्ष्यन्तर्वर्तिनः परमपुरुषस्य, आदित्यान्तर्वर्तिनो यत् हिरण्मयत्वादि रूपं उदितिनाम, ऋक्सामरूप गेष्णौच तानि सर्वाणि भवन्ति इत्यर्थः ।

स एष ये चैतस्मादर्वाञ्चो लोकाः तेषाञ्च ईष्टे, मनुष्यकामानाञ्चेति । तद् य इमे वीणायां गायन्ति, एतं ते गायन्ति ; तस्मात्ते धनसनयः ॥

1-7-6

This Purusha who is in the eye rules over the worlds below this and also Lords over all desires of men. Therefore those who play on the veena (singing his glory). Sing only his glory. Therefore they are obtainers of wealth.

The idea is that this 'Akshipurusha' is the ruler over all worlds that are below the placement of the eye and that the Akshipurusha is the master of all the objects of enjoyment of human beings. All songsters on the veena praise the greatness of this Purusha on account of his overlord ship. तस्य सर्वात्मकत्वेन देवमनुष्यादिकर्मक गानस्यापि परमात्मविषयत्वात् इति भावः । All songs sung by Gods as well as human beings are having the Paramatman as their subject as he is the all self.

सनिः लाभः means gain. The singers gain wealth on account of their songs addressed to 'Iswara'.

ईश्वर गायकत्वादेव वीणागायकानां धनलाभवत्वम् ।

अथ य एतदेवं विद्वान् साम गायति, उभौ स गायति ।। सोऽमुनैव, स एष ये चामुष्मात् पराञ्चो लोकाः, ताँश्चाप्नोति देवकामाँश्च ॥ 1-7-7

He who sings this Saman knowing thus sings Saman for both the *अक्षिपुरुष* and *आदित्यपुरुष* / This knower, on account of this upasana attains the worlds that are above and also the desires of Gods only through this. (Adithya Purusha).

The singer of Udgitha is here described as one that has gained the knowledge of the Purusha in the context of the body as well as in the context of Gods. Such a knower sings Saman for the Purusha in the eye as well as the Purusha in the Aditya, on account of the realisation of the oneness of the Paramatman in the eye as well as in Aditya. He really becomes a singer of the glory of Paramatman. One with such wisdom alone is a 'Paramatma Gayaka'. The fruit that is gained by such meditation is pointed out further. On account of the grace of the Paramatman in the Adithya as well as the eye such a singer gains all the worlds above and also the desires of Gods.

अथानेनैव, ये चैतस्मादर्वाञ्चो लोकाः, ताँश्चाप्नोति मनुष्यकामाँश्च ।। तस्मादु हैवंविदुद्गाता ब्रूयात् ॥ 1-7-8

Now by this itself, he obtains the worlds below this and also desires of men. Therefore the Udgatr priest who has this knowledge should say.

'अनेन' means by the Purusha residing in eye who is thus meditated upon. All the worlds below the human worlds and all the human desires are gained by this meditation. The idea is that by meditation upon Paramatman residing in the eye as well as in Aditya, one obtains all the worlds. Therefore the Udgatr priest who is proficient in this upasana should say to the yajamana as follows.

'कं ते काममागायानी'ति । एष ह्येव कामागानस्येष्टे, य एतदेवं विद्वान् साम गायति, साम गायति ॥ 1-7-9

Which desire of yours shall I sing - (this should he say to the Yajamana). He who sings the Saman knowing this is capable of obtaining desires by singing.

The Udgathr priest says to the Yajamana this. Shall I sing for 'Devakama' or 'Manushya Kama?'. The singer of the Udgitha who is endowed with this wisdom is capable of obtaining the desires of the Yajamana. The repetition at the end is to point out the conclusion of the description of this kind of upasanas.

ते कं देवकामं मनुष्यकामं वा आगायानि ? - गानेन संपादयानि इति ब्रूयात् ।

The singing of the Saman by the Udgathr who knows like this is capable of getting the required desire.

In the section अन्तराधिकरण the meaning of this statement "य एषः अन्तरादित्ये हिरण्मयपुरुषः" etc., is discussed and determined as the supreme Paramatman in the sutra अन्तः तद्धर्मोपदेशात् (वे.सू. १-१-२१)

अथ प्रथमाध्याये सप्तमः खण्डः

अष्टमः खण्डः

त्रयो होद्गीथे कुशला बभूवुः शिलकः शालावत्यः, चेकितायनो दाल्भ्यः, प्रवाहणो जैबलिरिति ; ते होचुः - उद्गीथे वै कुशलाः स्मः, हन्तोद्गीथे कथां वदाम इति ॥ 1-8-1

The three persons Silaka son of Salavatya, Dalbhya son of Chikitayana and Pravahana son of Jaivala were adepts in Udgitha. They said, "We are adept in Udgitha. Well, let us have a discussion about Udgitha".

This story is introduced for prescribing the meditation upon Udgitha in a different form. Vadakatha or a discussion is meant for

the purpose of proficiency in the subject through objections and answers.

विद्या वैशद्याय वादकथां परस्परं प्रवर्तयामः ।

तथेति ह समुपविविशुः । स ह प्रवाहणो जैबलिरुवाच - भगवन्तावग्रे वदताम् ; ब्राह्मणयोर्वदतोर्वाचँ श्रोष्यामीति ॥ 1-8-2

They sat down saying, "Be it so". Pravahana the son of Jaivali then said, "May you two the venerable one's discuss first. I shall listen to the words of you two brahmins while you discuss."

Pravahana was a kshatriya. He spoke respectfully to the other two brahmins to initiate the discussion. He said to them that he would follow their discussion.

स ह शिलकश्शालावत्यश्चैकितायनं दाल्भ्यमुवाच - हन्त त्वा पृच्छानीति। पृच्छेति होवाच ॥ 1-8-3

Then Shilaka, the son of Salavatya said to Dalbhya, the son of Chikitayana - "well, Shall I ask you?" The other one said, "Do ask".

का साम्नो गतिरिति । स्वर इति होवाच । स्वरस्य का गतिरिति प्राण इति होवाच । प्राणस्य का गतिरिति । अन्नमिति होवाच । अन्नस्य का गतिरिति । आप इति होवाचँ ॥ 1-8-4

Shilaka asked, "What is goal of Sama?" "Swara is the goal", the other said. "What is the goal of Swara?" He said "it is Prana". "What is the goal of Prana?" "Food" said the other. "What is the goal of food"? "Water", said the other.

Gaining his consent, Shilaka puts questions as follows. He refers to Saman because of the context of Udgitha. Udgitha is to be meditated upon.

"Gathihi" means 'Ayana' or 'Prapya'. Swara is said to be the goal because Saman is swaratmaka. As the swara is to be produced by Prana, Prana is the 'Ashraya' for swara प्राण निर्वर्त्यत्वात् । Food is the ashraya of Prana. Water is the ashraya of food.

अपां का गतिरिति । असौ लोक इति होवाच । अमुष्य लोकस्य का गतिरिति । 'न स्वर्गं लोकमतिनयेत्' इति होवाच - 'स्वर्गं वयं लोकँ सामाभिसँस्थापयामः ; स्वर्गसँस्तावँ हि सामे' ति ॥ 1-8-5

'What is ashraya (गति) of water'? "The world above", he said. "What is the ashraya of the other world?" He said, "Saman cannot lead one beyond the other world or swarga". "We establish the swargaloka through samans. Saman praises swarga.

The other world is the ashraya of water because rain is showered from the other world. द्युलोकादेव वृष्टि प्रभवात् । Dalbhya, when next questioned further said, "The saman did not lead to a different goal from swarga". "We understand", he said 'that there is no other goal that could be gained through saman'. स्वर्गलोक व्यतिरिक्तं आश्रयान्तरं साम न प्रापयेत् इत्यर्थः । Saman, verily, is the praise of swarga. The scriptural statement, 'स्वर्गो वै लोकः सामवेदः" expounds that Saman is praised as Swarga.

तँ ह शिलकश्शालावत्यश्चैकितायनं दाल्भ्यमुवाच - अप्रतिष्ठितं वै किल ते दाल्भ्य ! साम ; यस्त्वेतर्हि ब्रूयात् , 'मूर्धा ते विपतिष्यती' ति, मूर्धा ते विपतेदिति ॥ 1-8-6

Silaka, the son of Salavatya, then said to Dalbhya. the son of Chikitayana, "Well, Dalbhya, your knowledge of saman is not well founded. If one at this time were to say, "May your head fall off", your head would fall off.

Shilaka said that the knowledge of saman of Dalbhya was not complete. Dalbhya considered that the swarga loka was the resting place (Vishranthi Bhoomi) of the series of the goal of saman. Shilaka said that if one knower of saman came there at that time and had said that the head of such a person who was expounding an improper knowledge of saman, would fall, no doubt, his head would have fallen. "Out of good will it is not said so by me, therefore you live".

The hazards of expounding a truth in a different way are suggested here.

हन्ताहमेतद् भगवत्तो वेदानीति । विद्धीति होवाच । अमुष्य लोकस्य का गतिरिति । अयं लोक इति होवाच । अस्य लोकस्य का गति रिति। न प्रतिष्ठां लोकमतिनयेदिति होवाच ; प्रतिष्ठां वयं लोकँ सामाभिसँस्थापयामः; प्रतिष्ठासँस्तावँ हि सामेति ॥ 1-8-7

Dalbya said, "Then I would like to know it from you, the venerable self." "know it" Salavatya said. "What is the goal of the other world?" The other said, "This world". "What is the goal of this world?" The other said "No one can lead to a resting place other than this world". "We establish this world as the goal through samans". Saman is praised as this world".

Then Dalbhya requested Shilaka to enlighten him about the final goal of the series of saman. Being permitted by Silaka, Dalbhya puts him further questions. Silaka said that this world is the goal of the other world as the other world was dependent upon the yaga, dana, homa and others of this world. When Dalbhya asked about the goal of this world Silaka said, "no one could speak of a resting place of the series of goal of saman other than this world". So he said, "we also therefore, never speak of another resting place". The scripture, "इयं वै रथंतरम्" praises this world as the resting place of saman.

पृथिवीलोकमतिक्रम्य सामगति परंपराविश्रान्ति भूमिं अन्यः कश्चिद्दपि न वदेत् । पृथिव्यास्तु स्थिरत्वात् प्रतिष्ठात्वं इत्युक्तवान् ॥

तँ ह प्रवाहणो जैबलिरुवाच - अन्तवद्वै किल ते शालावत्य ! साम ; यस्त्वेतर्हि ब्रूयात्, 'मूर्धा ते विपतिष्यती' ति, मूर्धा ते विपतेदिति ।। हन्ताहमेतद् भगवत्तो वेदानीति । विद्धीति होवाच ॥ 1-8-8

Pravahana son of Jaivali, told him - "Shalavatya, the knowledge of your saman is limited. If any knower of saman had come at this time and said, "May your head fall off, your head would have fallen". Shalavatya said "Well Sir, May I know it from your venerable self?" The other said, 'know it'.

"Your knowledge of saman is verily limited" Pravahana said "As you are expounding this world as the final goal of the series of goals of saman".

अन्तवर्ती पृथिवीं सामगतिपरंपराविश्रान्ति भूमितया प्रतिजानानस्य ते मते साम अन्तवदेव स्यात् ।

इति प्रथमाध्याये अष्टमः खण्डः

नवमः खण्डः

उद्गीथाश्रयः परमात्मा

अस्य लोकस्य का गतिरिति ॥ ''आकाश'' इति होवाच - ''सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्ते ; आकाशं प्रत्यस्तं यन्ति ; आकाशो ह्येवैभ्यो ज्यायान् ; आकाशः परायणम् ॥ 1-9-1

Salavatya asked. "What is the goal of this world?" The other said, "It is Akasa". 'All these beings moving and non moving originate from Akasa itself and they merge in Akasa. It is verily, akasa alone that is greater than all these. Akasa is the Supreme goal'.

Being permitted by the king, Shilaka questions. The king *answered that Akasa was the goal of this world. The term Akasa here signifies Brahman. The derivation of the word namely ''आकाशते - प्रकाशते'' or आकाशयति leads to this meaning. It is to be noted that it is not elemental ether. This universe of sentients and non-sentients is born of Brahman and they merge in Brahman at the time of dissolution. The fact of being the greatest of all is on account of the infinite auspicious qualities and also on account of its natural superiority over all others. चिदचिदात्मक प्रपञ्चः आकाशादेव उत्पद्यते तत्रैव लीयते इत्यर्थः । 'ज्यायान्' - ज्यायस्त्वं नाम सर्वैः कल्याणगुणैः सर्वेभ्यः निरतिशय निरुपाधिकोत्कर्षः ।*

स एष परोवरीयान् उद्गीथः ; स एषोऽनन्तः । परोवरीयो हास्य भवति ; परोवरीयसो ह लोकान् जयति ;य एतदेवं विद्वान् परोवरीयाँसमुद्गीथमुपास्ते ॥ 1-9-2

This Udgitha which is of such eminence is supreme and higher than the high. This is infinite. He who meditates on this Udgitha thus as supreme and higher than the high, his life becomes best, becomes higher than the high and he wins worlds which are higher than the high.

परोवर्यः - वरः means उत्कृष्टः । वरीयान् more celebrated. परः means superior therefore परोवर्य means superior to the more celebrated. That Udgitha of this form which has the view of परोवर्य Akasha or Paramatman is the परोवर्य उद्गीथः । The idea is that one should have the view of this kind of Akasa in Udgitha. एवं रूपः आकाशः उद्गीथः । That means परमात्मदृष्टि विशिष्टः उद्गीथः One should have the view of Paramatman in Udgita. एतादृश आकाश दृष्टिः उद्गीथे कर्तव्या । Akasa is परोवर्य. This Akasha which is to be superimposed on Udgitha is अनंतः or infinite. Thus Paramatman who is designated as आकाश

that is infinite is the resting place of the series of the goals of Saman. अनन्तस्य आकाश शब्दितस्य परमात्मनः एव सामगति परम्परा विश्रान्ति भूमित्वात् अन्तवत्व दोषः न प्रसरति इति भावः । Thus the defect that was pointed out in the view point of the other as अन्तवत् never happens to this. The fruit of this kind of meditation is further pointed out in this passage. The life of such a person who meditates upon Udgitha realising this nature of परोवरीयस्त्व. of Paramatman who is called by the name Akasha will become characterised by the nature of परोवरीयस्त्व. and he attains worlds that are superior to even the more celebrated ones.

तँ हैतमतिधन्वा शौनक उदरशाण्डिल्यायोक्त्वोवाच, 'यावत्ते(न्त)एनं प्रजायामुद्गीथं वेदिष्यन्ते, परोवरीयो हैभ्यस्तावदस्मिन् लोके जीवनं भविष्यति ॥ 1-9-3

Atidhanva, the son of Shunaka taught this Udgitha to Udarashandilya and said thus, "those who in your lineage know this Udgitha like this will have a more celebrated life in this world than the life of those who are celebrated.

तथाऽमुष्मिन् लोके लोक' इति । स य एतमेवं विद्वान् उपास्ते परोवरीय एव हास्यास्मिन् लोके जीवनं भवति, तथाऽमुष्मिन् लोके लोक" इति, लोके लोक इति ॥ 1-9-4

Likewise in the other world also. "He who meditates upon Udgitha thus knowing in this way even the life of such a person in this world will be more celebrated than the celebrated in this world. Similarly in the other world also".

The doubt that this kind of benefit would happen to those of ancient times and not for people of the present day is dispelled by this passage. इदानीन्तनाना मपि तद्विदां तत् फलं अस्ति इत्याह । This passage

affirms that those who meditate upon Udgitha this way even at the present age would be blessed with the same benefit. The repetition लोके लोके इति signifies the conclusion of the description of this kind of meditation. In the Vedanta Sutras the meaning of the term आकाश is expounded as Supreme Brahman in the sutra 'आकाशः तल्लिङ्गात्' । (वे.सू. १-१-२३) as the term Akasha is used to signify the Supreme principle which is the cause of origination, sustenance and destruction of all other entities.

इति प्रथमाध्याये नवमः खण्डः

दशमः खण्डः

उषस्त्युपाख्यानम्

मटचीहतेषु कुरुषु आट(टि)क्या सह जाययोषस्तिर्ह चाक्रायणइभ्यग्रामे प्रद्राणक उवास ॥ 1-10-1

In the Kuru country affected by hailstorm, in the village of Mahuts (drivers of elephants) ushasti, son of Chakra lived in a famished condition due to starvation on account of non-availability of food, with his young wife who had not gained adolescence.

An anecdote is narrated for explaining the particular upasanas as related to the Prastava, Udgitha and Prathihara. 'आटक्या' - a young wife who has not manifested the characteristics of a youthful woman. इभ्यग्राम (Ibhya grama) - is a village of owners of elephants or drivers of elephants. गजारोहाणां ग्रामे । मटचीहतेषु - affected by hailstorm, a place which was struck by famine - अश्म वृष्टिकृत दुर्भिक्ष दूषितेषु ।

'प्रद्राणकः'. means being subjected to a miserable condition.

Though he was in such a miserable circumstance he desired to live for the sake of accomplishing Brahma Vidya - ब्रह्मविद्यायाः निष्पत्तये प्राणानां अनवसादं कांक्षन् उवास ।

स हेभ्यं कुल्माषान् खादन्तं बिभिक्षे तँ होवाच -, 'नेतोऽन्ये विद्यन्ते, यच्चये मे इमे उपनिहिता' इति ॥ 1-10-2

He begged of an elephant driver who has eating forest gram to give his some. "I have no other grams than those that are set in my vessel, out of which I am eating" said that Ibhya to him.

Ushasta who was famished by starvation, a seeker of food asked the Ibhya to give him some grams. 'I have no grams other than these remnants out of which I am eating. These are the remnants that I have left over. What can I do?' he said.

'एतेषां मे देहीति' होवाच । तानस्मै प्रददौ । 'हन्तानुपानम्' इति । 'उच्छिष्टं वै मे पीतँ स्या' दिति होवाच ॥ 1-10-3

Ushasta said, 'Give me something out of these themselves'. He gave them to Ushasta. The Ibhya said, 'well, have this water also'. Ushasta said, 'It will amount to drinking water that is left over after drinking by some body'.

The sage requested him to give some grams out of his eating plate. When the Ibhya offered water which was nearby, the sage declined to drink it saying that it was left over after being drunk by some one.

'न स्विदेतेऽप्युच्छिष्टा' इति । 'न वा अजीविष्यमिमानखादन्' इति होवाच, 'कामो म उदपान' मिति ॥ 1-10-4

The Ibhya said, 'Are not these left over?' The sage said,

'I would not live if I did not eat these grams. But drinking water would amount to an action done with desire'.

Ushasta declined to drink the water in the pot which was left over after being drunk by him. 'I would have died if I did not eat these grams. Having sustained my life by eating the grams, drinking of water would be an act done with कामः. I can live without drinking water and so I do not have it' - he said.

स ह खादित्वाऽतिशेषान् जायाया आजहार । साऽग्र एव सुभिक्षा बभूव; तान् प्रतिगृह्य निदधौ ॥ 1-10-5

He ate some of it and gave the rest to his wife. She was already well provided with food. Yet she received them and kept them.

Ushasta ate some grams and gave the rest to his wife. But she had gained food even before and yet she received them and kept them safely for being used later.

स ह प्रातः संजिहान उवाच, 'यद् बतान्नस्य लभेमहि, लभेमहि धनमात्राम् ; राजाऽसौ यक्ष्यते ; स मा सर्वैरार्त्विज्यैर्वृणीतेति' ॥

1-10-6

Next morning he woke up and said, 'well, if I could get a little food, I could gain a little money. The king is performing a sacrifice. He would choose me to cause the performance of all the priestly duties.

Ushasti got up early next morning and told his wife thus. "If I get some food I can save my life and earn some money. The king is performing a sacrifice and I can go there and on seeing me a worthy person, he may choose me to cause all the priestly duties and thus I can gain a little money".

तं जायोवाच, 'हन्त पते । इम एव कुल्माषा' इति । तान् खादित्वाऽमुं यज्ञं विततमेयाय ॥ 1-10-7

The wife told him, 'well, husband, here are these grams'. Eating them Ushastha came to the sacrifice that was going on.

Ushasta ate those grams that were remnants after eating and also stale. His life was in danger so he ate them. He went to the place where the sacrifice was going on.

तत्रोद्गातृन् आस्तावे स्तोष्यमाणानुपोपविवेश । स ह प्रस्तोतारमुवाच, ॥ 1-10-8

There he went and sat near the Udgatr priests who were about to sing in the asthava rite. He said to the Prastotha.

आस्तुवन्ति अस्मिन् इति आस्तावः स्तोत्रस्थानम् /. The Udgatr priests namely the Udgata, Prastota and Pratiharta were about to start chanting in the sadas. Ushasta went and sat by their side.

'प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता, ताञ्चेदविद्वान् प्रस्तोष्यसि, मूर्धा ते विपतिष्यती'ति ॥ 1-10-9

He told the Prastotr priest, 'well prastotr priest, if you sing the prastava without knowing the deity connected with prastava (introductory praise) your head will fall'.

'Prastavamanvayattha' - The deity that is to be meditated upon superimposing in prastava Bhakti. If you sing prastava without knowing that deity before me who knows it - though priest has अधिकार or competence to sing as a Rithvik in a sacrifice the same even without knowing the deity, as said in विद्वत् सन्निधौ अविदुषः कर्माधिकारः नास्ति इति भावः ॥. - in the presence of a vidvan an avidvan has no karmadhikara.

विद्वत् सन्निधौ अविदुषः कर्माधिकारः नास्ति इति भावः ॥.

एवमेवोद्गातारमुवाच, 'उद्गातर्या देवतोद्गीथमन्वायत्ता, ताञ्चेदविद्वानुद्गास्यसि, मूर्धा ते विपतिष्यती' ति ॥ 1-10-10

In the same way he told the Udgatr priest, "Udgatr Priest, if you sing the Udgeetha without knowing the deity connected with Udgeetha, you head will fall".

एवमेव प्रतिहर्तारमुवाच, 'प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता, ताञ्चेदविद्वान् प्रतिहरिष्यसि, मूर्धाते विपतिष्यती'ति । ते ह समारतास्तूष्णीमासाञ्चक्रिरे ॥ 1-10-11

Like wise he told the pratihartr priest, Pratihartr priest, if you sing the pratihara without knowing the deity connected with pratihara your head will fall. Those priests withdrew from their duties and they remained silent.

They kept quiet because they were afraid of their head falling off.

इति प्रथमाध्याये दशमः खण्डः

एकादशः खण्डः

अथ हैनं यजमान उवाच, 'भगवन्तं वा अहं विविदिषाणी'ति । 'उषस्तिरस्मि चाक्रायण' इति होवाच ॥ 1-11-1

Then the performer of the sacrifice spoke to Ushastha, 'I would like to know your respectable self'. He replied, "I am Ushasthi, son of Chakrayana".

स होवाच, 'भगवन्तं वा अहमेभिः सर्वैरार्त्विज्यैः पर्यैषिषम्; भगवतो वा अहमविद्याऽन्यानवृषि' ॥ 1-11-2

The sacrificer said, I sought you for entrusting you with all these sacrificial duties but being unable to get you, I invited others.

Hearing that you were endowed with all qualities I made a search of you to entrust you with all these priestly duties. Having failed to find you I chose others.

अविद्या means अलाभेन । विदिः लाभः ।

'भगवाँस्त्वेव मे सर्वैरार्त्विज्यैः' इति । 'तथे'ति ; 'अथ तर्हि एत एव समतिसृष्टाःस्तुवताम् ; यावत्त्वेभ्यो धनं दद्याः, तावन्ममदद्या' इति। 'तथा' इति ह यजमान उवाच ।। 1-11-3

'May your venerable self take charge of all sacrificial duties of all my priests - said the sacrificer. 'So be it' said Ushasthi. 'Now then, let all these priests sing praises, being permitted by me. You will give me as much fee as you give to these priests'. The sacrificer said, 'be it so'.

The priests already chosen by you are permitted to perform the priestly duties by me, who am pleased. Being taught by me about the respective deities let them sing praises. समतिसृष्टाः means सम्यक् प्रसन्नेन अनुज्ञाताः ।

अथ हैनं प्रस्तोतोपससाद, ''प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता, ताञ्चेदविद्वान् प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति'' मा भगवानवोचत्; कतमा सा देवता'' इति ।। 1-11-4

Then prastotr priest approached him and said, 'O venerable sir, you told me, 'prastotr priest, if you sing the prastava without knowing the deity connected with it your head will fall off' - who is that deity'?

After hearing the words of Ushasti, the prastotr priest approached with humility Ushasthi and sought to know the deity connected with prastava.

उषस्ति वचनं श्रुत्वा प्रस्तोता विनयेन तत्समीपं गतवान् ।

''प्राण'' इति होवाच, ''सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसंविशन्ति ; प्राणमभ्युज्जिहते ; सैषा देवता प्रस्तावमन्वायत्ता ; ताञ्चेदविद्वान् प्रास्तोष्यो मूर्धा ते व्यपतिष्यत् तथोक्तस्य मये''ति ।। 1-11-5

He said, 'Prana'. "All these beings do verily enter into prana and emerge out of prana. Thus that deity is connected with prastava. If you had sung the prastava without knowing that deity your head would have fallen as pronounced by me".

Ushasti said that Prana is the deity connected with prastava. This term signifies Paramatman on account of the characteristic of प्राणयितृत्व Pranayitrthva. By the statement that all beings merge in it etc., the vital airs are eliminated.

Ushasti said, 'you did well in keeping quiet without singing in my presence who knew that deity. But there will be no harm when a vidwan permits an avidwan to sing. You did well in not doing something prohibited by me'.

मूर्धा तेव्यपतिष्यति - the meaning is आत्मसत्ता न लभ्येत ।

'आत्मासत्ताहानिपर्यन्तः प्रत्यवायो व्यासार्यैः वर्णितः ।

अथ हैनमुद्गातोपससाद, ''उद्गातर्या देवतोद्गीथमन्वायत्ता ताञ्चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत् ; कतमा सा देवता'' इति ।। 1-11-6

Then the Udgatr priest approached and said, 'you told me, O venerable sir, - O Udgatr priest, if you sing the Udgitha without knowing the deity connected with it your head will fall. Who is that deity?'

''आदित्य'' इति होवाच, ''सर्वाणि ह वा इमानि भूतान्यादित्यमुच्चैःसन्तं गायन्ति । सैषा देवतोद्गीथमन्वायत्ता । तां चेदविद्वानुदगास्यो मूर्धा ते व्यपतिष्यत् तथोक्तस्य मया'' इति ॥ 1-11-7

Usahsti said, 'that deity is Aditya. All these beings sing Aditya who is exalted, that is the deity connected with Udgitha. As pronounced by me your head would have fallen. If you had sung without knowing that deity'.

The term prastava and prana have "प्र" in common. Thus there is similarity. Udgitha and उच्चैः have उत् in common and similarity between these two is to be noted thus.

उद्गीथे अध्यस्य उपास्यः आदित्यः इत्यर्थः ।

अथ हैनं प्रतिहर्तोपससाद, ''प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता ताञ्चेदविद्वान् प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्; कतमा सा देवता'' इति ॥ 1-11-8

Then the Pratihartr Priest approached Ushasta and said, 'you venerable sir, told me ' well, prathiharta priest, if you sing the pratihara without knowing the deity connected with pratihara your head will fall off. Who is that deity?

''अन्नम्'' इति होवाच, ''सर्वाणि ह वा इमानि भूतान्यन्नमेव प्रतिहरमाणानि जीवन्ति । सैषा देवता प्रतिहारमन्वायत्ता । तां चेदविद्वान् प्रत्यहरिष्यो मूर्धा ते व्यपतिष्यत् तथोक्तस्य मया'' इति । तथोक्तस्य मया' इति ॥ 1-11-9

Ushastha said, "That deity is food. All these beings sustain on food partaking it. As pronounced by me your head would have fallen if you had sung the pratihara without knowing that deity".

The term 'prati' is common to pratihara and prathiharamanani - thus they are similar. One should have the view of अन्नं in pratihara.

'प्रस्तावोद्गीथप्रतिहारभक्तिषु क्रमेण प्राणादित्यान्नदृष्टिः कर्तव्या इत्यर्थः ।'

The meaning is that one should meditate upon Prastava, Udgitha and प्रतिहार having the view of Prana, Aditya and Anna respectively in them.

In Pranadhikarana of the Vedanta sutras the meaning of the term 'प्राण' which was described as the deity associated with प्रस्ताव has been discussed and determined as related to Supreme Brahman in the Sutra अत एव प्राणः (वे.सू. १-१-२४). As prana is described here as the cause of the origination and the destruction of all the entities in this Universe, this term is signifying the Supreme Brahman who is the cause of this Universe.

In सर्वान्नानुमत्याधिकरण, सर्वान्नानुमतिः प्राणात्यये: तद्दर्शनात् । (वे: सू. ३-४-२८) it is discussed and determined that permission to eat any type of food is only in the event of one's danger to life as seen in the instance of Ushastha Chakrayana who was the foremost of Brhamin. Such permission for any kind of food when there is the risk of losing one's life is for the purpose of continuing one's life for perfecting one's meditation upon Brahman.

ब्रह्मविद्या निष्पत्तये अनशने प्राण संशयमापन्नः प्राणानां अनवसादं आकांक्षमाणः ॥

इति प्रथमाध्याये एकादशः खण्डः

द्वादशः खण्डः

शौव उद्गीथः

अथातः शौव उद्गीथः । तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः स्वाध्यायमुद्वव्राज ॥ 1-12-1

Now the Udgitha seen by the dogs will be introduced. Once Baka or Glava, the son of Dalbha and Mitra set out from his village for study of the vedas.

In the previous khanda the difficult situation due to non-availability of food leading to the eating of the left over by others was mentioned. In this section the Udgitha seen by the dogs is mentioned for the obtainment of food.

बकग्लाव नामद्वय युक्तः दल्भसुतः मित्रासुतश्च ।

तस्मै श्वा श्वेतः प्रादुर्बभूव । तमन्ये श्वान उपसमेत्योचुः, 'अन्नं नो भगवानागायतु ; अशनायाम वै' इति ॥ 1-12-2

To that sage a dog white in complexion appeared. Other dogs approached him and said to him, 'may you venerable self sing for getting food to us. We are verily hungry'.

Some deity or sage pleased with their study of the veda appeared before them in the form of a white dog. Other petty dogs approached him or it may mean that the indriyas such as speech and others followed and prayed prana or the vital airs for food.

तान् होवाच, 'इहैव मा प्रातरूपसमीयात' इति तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः प्रतिपालयाञ्चकार ॥ 1-12-3

That white dog told them, 'come to me, here alone, tomorrow morning'. Dalbhya known otherwise as Baka and Glava and Maitreya waited there for the dogs.

Dalbhya or Maitreya who listened to their conversation came and waited in that place for the arrival of the dogs.

ते ह यथैवेदं बहिष्ववमानेन स्तोष्यमाणाः संरब्धाः सर्पन्तीत्येवमाससृपुः । ते ह समुपविश्य हिं चक्रुः ॥ 1-12-4

Even as the priests that chant the Bahishpavamana hymn move round one holding on to one another, those dogs moved in the same way. Then they sat together and uttered the himkara.

The white dog as well as other dogs came there next morning and went round each one holding the tail of the other with its mouth. After going round they sat together and made himkara. The dogs went round just like the Udgatr priests move round touching one another singing the Bahishpavamana hymn.

the Bahishpavamana hymns to be sung by the Udgatr priests in sacrifices like Jyothishtoma and others are mentioned in Ai. Bra 11-2 उपास्मैगायत etc.

ओ३ मदा३ मों३पिबा३ मों३ देवो वरुणः प्रजापतिः सविता३ऽन्नमिहार हरदन्नपते२ ऽन्नमिहाहरा२ हरो३ मिति ॥ 1-12-5

'Om may we eat', 'Om may we drink', 'Om may Varuna, Prajapati, Savita bring food here', 'Om may the lord of food bring food here, bring food here'.

The Himkara is this. Om is recited at the commencement of the singing. 'Devah' - one who shines brilliantly. He is varuna as he is sought or as he rains. He is Prajapathi as he is the protector of people. May God Savita of this nature bring us food. Aditya is addressed as the lord of food. The verb 'ahara' is repeated twice as it is a prayer. They sang thus. This is an upasana of Udgitha where Aditya is superimposed on it.

इति प्रथमाध्याये द्वादशः खण्डः

त्रयोदशः खण्डः

अयं वाव लोको हाउकारो वायुर्हाइकारश्चन्द्रमाअथकार आत्मेहकारोऽग्निरीकारः ॥ 1-13-1

This world alone is the syllable 'hau', Vayu or Air is the syllable 'hayi'; The moon is the syllable 'atha'; The Atma is the syllable 'iha', Agni is the syllable 'ई'

The different upasanas that are related to the syllables of the 'stobha' that are included in the limbs or parts of the Saman are detailed here .

This world itself is 'havu' kara stobha which is well known in Rathantara saman. The meaning is that the sthobha 'हाउ' is to be meditated upon as this world. 'हाइ' kara is well known in vamadeva saman and one should have 'vayudristi' in हायिकार । अथकार is to be meditated upon as the moon. The atman is perceptible and one should have आत्मदृष्टि in 'इह' stobha. In the stobhakshara 'ई' one should have अग्निदृष्टि. Agneya samans contain ईकार ।

आदित्य ऊकारो निहव एकारो विश्वे देवा औहोइकारः प्रजापतिर्हिङ्कारः प्राणःस्वरोऽन्नं या (याया) वाग्विराट् ॥ 1-13-2

Aditya is the stobha syllable 'ऊ' . Invitation or address is the stobha एकार । Visvedevas are the stobha ओहोयी. Prajapathi is Hinkara. The stobha svara is prana. The stobha या is food. The stobha 'vak' is virat.

Aditya who is above is loudly sung and this is stobha 'ukara' (ऊकार) . This stobha is in the samans related to aditya devata. 'निहवह' means आह्वानं । Gods are invited as 'एहि' । So Nihvaha is एकार ।. The stobha svara is prana because prana is the source cause of svara. The stobha 'ya' is anna as all this moves on account of annam / The stobha 'vak' is virat, the virat purusha or annam.

The idea is that in all these stobhas one should have the particular 'Dristi' or view as ordained above in respect of each and meditate upon them. Each stobha relates to a particular deity and that Deity is to be meditated upon in that Stobha.

अनिरुक्तत्रयोदशः स्तोभः सञ्चरो हुङ्कारः ॥ 1-13-3

The thirteenth stobha is indescribable. So its nature is varying and so doubtful. It is Humkara.

The thirteenth stobha, Humkara is greater than the earlier twelve sthobhas. It is impossible to define it as 'such and such'. It is of the form of doubt. So one should have a view of 'Sanchara' in it. It is now established that the Drishti of Prithviloka and others should be had in the other stobhas.

दुग्धेऽस्मै वाग् दोहं यो वाचो दोहः अन्नवानन्नादो भवति य एतामेवँ साम्नामुपनिषदं वेद उपनिषदं वेदेति ॥ 1-13-4

To him who knows thus the secret teachings or meanings of these syllables of sthobhas, speech will grant the milk of the vedic speech. He will get the results of vedic speech. He will be possessor of food and also an enjoyer of food.

The fruit of the meditation upon stobha syllables is described here. 'Samnam Upanishadam' - means the meditation upon the sthobhakharas that are parts of (avayavas) samans.

The repetition of 'उपनिषदं वेद' is to point out the conclusion of the chapter.

सामावयव स्तोभाक्षरोपासनं यो वेद इत्यर्थः ॥

इति प्रथमाध्याये त्रयोदशः खण्डः

इति छान्दोग्योपनिषदि प्रथमोऽध्यायः

अथ द्वितीयोऽध्यायः

प्रथमः खण्डः

समस्तस्य साम्नः साधुत्वेनोपासनम्

ओम् । समस्तस्य खलु साम्न उपासनम्, साधु । यत् खलु साधु, तत् सामेत्याचक्षते । यदसाधु, तदसामेति ॥ 2-1-1

The meditation upon "saman" along with all the accessories is good. (One should practise what is good). That which is good is called as Sama. That which is not Sadhu or good is said to be asama.

After ordaining the meditation upon the parts of Saman, now the meditation upon saman in its complete form, with all its parts is prescribed. In the earlier chapter, meditation, in regard to the parts of Saman or the "Sthobha' letters was described. Now the meditation in its total aspects is taken for its consideration. Saman as comprising of the five parts or the seven parts is "Sadhu" or celebrated. The terms sama and Asama are used by people in general to point out Sadhu Karma or Asadhu Karma. समस्तस्य पाञ्चविध्ययुक्तस्य साप्तविध्य युक्तस्य वा समस्तस्य साम्नः साधुत्वेन उपासनं कार्यं इत्यर्थः ।

तदुताप्याहुः, ''साम्नैनमुपागादिति, साधुनैनमुपागादित्येव तदाहुः । असाम्नैनमुपागादिति, असाधुनैनमुपागादित्येव तदाहुः'' ॥ 2-1-2

The elders say that these two words say the same thing when they say "he approached him with sama" they mean that he approached with an auspicious path. And when they say that he approached without Saman (Asama) then they mean to say that he did not approach him with an auspicious path.

This mantra gives the discriminatory meaning between Sadhu and Asadhu. 'एनं' may mean a prince or king. When an enemy approaches a king with a good path or motive, he is described as approaching with a Sadhubhava; But when he approaches with an inauspicious path, he is said to be approaching with asadhubhava. This mantra points out the meaning of Sadhu and Asadhu as related to Sama and Asama. The general understanding of the common people as regards these terms is given here to make the meaning clear.

अथोताप्याहुः, साम नो बतेति, यत् साधु भवति । साधु बतेत्येव तदाहुः । असाम नो बतेति, यदसाधु भवति । असाधु बतेत्येव तदाहुः ॥ 2-1-3

In this respect some people say even like this. Whatsoever is (Sadhu) good they say is verily Saman for us. They say that it is verily Sadhu. Whatever is Asadhu, they mention that as Asama or unfavourable. They say, "This is asadhu".

To emphasise this explanation of the terms Sama and Asama as related to Sadhu and Asadhu, the statement of people who have felt so, is given here. It is to be noted that the meaning of Sama and Sadhu is the same. Viceversa the meaning of Asadhu and Asama is the same. So it is to be known that one should meditate upon Saman in its complete form or the whole of Saman with its accessories with the idea of Sadhutva.

स य एतदेवं विद्वान् साधु सामेत्युपास्ते, अभ्याशो ह यदेनँ साधवो धर्मा आगच्छेयुः, उप नमेयुः ॥ 2-1-4

He who meditates upon Sama as Sadhu, having realised its true nature like this, all good qualities come to him without any delay and they will all become enjoyable by him.

The mantra here establishes that the meditation upon Samastha sama as Sadhu is the most celebrated. When he meditates upon Sama as Sadhu all Sadhu dharmas come to him and become enjoyable by him. The term उपनमेयुः means भोग्यतां भजेयुः So it is established that one should meditate upon the whole sama as comprising of all the five components having the view of Sadhutva in Sama.

इति द्वितीयाध्याये प्रथमः खण्डः

द्वितीयः खण्डः

पञ्चविधसामकर्मकं उपासनम्

लोकेषु पञ्चविधँ सामोपासीत । पृथिवी हिङ्कारोऽग्निःप्रस्तावो ऽन्तरिक्षमुद्गीथ आदित्यः प्रतिहारो द्यौर्निधनमित्यूर्ध्वेषु ॥ 2-2-1

One should meditate upon Saman having five fold divisions as the worlds. In "Hinkara" he must have the view of Prithvi; In prasthava he must have the view of Agni ; in Udgeetha he must have the view of "Anthariksham"; In prathihara he must have the view of Aditya; in Nidhana he must have the view of Dyuloka or the celestial region.

This meditation is related to the meditation on the parts of Saman having the view of Prithvi etc., that are relatively above - Urdhva Krama. ऊर्ध्वक्रमेण कर्तव्या । पृथ्वी अग्नि अन्तरिक्ष आदित्य द्युलोक दृष्टिः क्रमेण हिङ्कारादिषु कर्तव्या । The loka dristi is to be had in the angas of the saman. This meditation is related to the worlds that are above.

In the chanting of saman there are five parts. The first one is Hinkara. This is sung by the Udgatr priest. The second part of the sama chant is prasthava. This is to be sung by the Prasthothr and the third part is Udgeetha. This is to be sung by the Udgathr priest. The fourth part is Prathihara. This is to be sung by the

"Prathiharthr'. The fifth part is called the Nidhana. This is to be sung by all the four priests of the Udgathr gana.

अथाऽऽवृत्तेषु - द्यौर्हिङ्कार आदित्यः प्रस्तावोऽन्तरिक्षमुद्गीथोऽग्निः प्रतिहारः पृथिवी निधनम् ॥ 2-2-2

The meditation upon Saman of the worlds in the inverse order is now introduced. In Hinkara one should have the view of Dyuloka. In Prasthava One should have the view of Aditya or the Sun; in Udgeetha, one should have the view of Anthariksha, in prathihara he should have the view of Agni and in Nidhana, one should have the view of the Prithvi.

The meditation upon the five parts of Saman as related to the worlds is prescribed here. This is in the reverse order beginning with Dyuloka and ending with Prithvi or the earth.

कल्पन्ते हास्मै लोका ऊर्ध्वाश्चाऽऽवृत्ताश्च, य एतदेवं विद्वान् लोकेषु पञ्चविधँ सामोपास्ते ॥ 2-2-3

A person who meditates upon the five parts of the saman as related to the five worlds like this, will attain the worlds both in the ascending order and the descending order.

The idea is that these worlds will be capable of yielding the desired enjoyments to the meditator. उपासकस्य भोग निष्पादन समर्था भवन्ति ।

इति द्वितीयाध्याये द्वितीयः खण्डः

तृतीयः खण्डः

Meditation upon saman with the view of Vrshti

वृष्टौ पञ्चविधँ सामोपासीत - पुरोवातो हिङ्कारो मेघो जायते स

प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहार उद्गृह्णति तन्निधनम् ॥ 2-3-1

One should meditate upon the five fold saman having the view of Rain as follows. In Hinkara one should have the view of the Eastern wind preceding the Rain. In Prasthava, he should have the view of the gathering of the clouds. In Udgeetha he should have the idea of the pouring of the rain. In Prathihara he should have the idea of the flashes of lightening and roaring of thunder. In Nidhana he should have the view of the closing of the rain.

As explained earlier in the five parts of the saman one should have the view of the five aspects of Rain as detailed above. उद्ग्रहण means वर्ष समाप्ति ।

वर्षति हास्मै, वर्षयति ह, य एतदेवं विद्वान् वृष्टौ पञ्चविधँ सामो पास्ते ॥ 2-3-2

He who meditates upon the saman in its five forms as related to the five forms of rain, to him it rains when he desires.

An Upasaka of saman like this is going to bring Rain whenever he desires even at the time of drought, the desire of such upasaka is fulfilled.

इति द्वितीयाध्याये तृतीयः खण्डः

चतुर्थः खण्डः

Meditation of Saman as related to Water

सर्वास्वप्सु पञ्चविधँ सामोपासीत - मेघो यत् संप्लवते स हिङ्कारो यद्वर्षति स प्रस्तावो याः प्राच्यः स्यन्दन्ते स उद्गीथो याः प्रतीच्यः स प्रतिहारः समुद्रो निधनम् ॥ 2-4-1

One should meditate upon saman of the five fold nature as related to all kinds of waters. The cloud that floats is Hinkara. The pouring of water is prasthava, the rivers that flow in Eastern direction are Udgeetha. Those rivers that flow in the western direction are Prathihara, the ocean is Nidhana.

The five aspects of water are prescribed to be meditated upon in the five fold form of the Saman.

न हाप्सु प्रैति । अप्सुमान् भवति, य एतदेवं विद्वान् सर्वास्वप्सु पञ्चविधँ सामोपास्ते ॥ 2-4-2

One who meditates upon water in the five fold aspects of saman like this will not die in water. He will attain waters.

Na Praithi means न म्रियते. The idea is he will be attaining plenty of water for his benefit.

इति द्वितीयाध्याये चतुर्थः खण्डः

पञ्चमः खण्डः

Meditation upon Saman as related to seasons

ऋतुषु पञ्चविधँ सामोपासीत - वसन्तो हिङ्कारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत् प्रतिहारो हेमन्तो निधनम् ॥ 2-5-1

One should meditate upon the five fold forms of saman as related to the seasons. Vasantha or the spring season is the Hinkara. Greeshma or Summer is Prathihara, the rainy season or Varsha is Udgeetha, the Sharath or the autumn is Prathihara. The Hemantha or the winter is Nidhana.

कल्पन्ते हास्मा ऋतवः ऋतुमान् भवति, य एतदेवं विद्वान् ऋतुषु पञ्चविधँ सामोपास्ते ॥ 2-5-2

He who meditates upon the five fold saman knowing thus as related to the five seasons of the year, will be endowed with the benefits of the several seasons.

The idea is that the several seasons with their characteristic features will yield their benefits to such a meditator. वसन्तादि ऋतु फल भोगशाली इत्यर्थः ।

इति द्वितीयाध्याये पञ्चमः खण्डः

षष्ठः खण्डः

Meditation upon the five fold saman as related to Animals.

पशुषु पञ्चविधँ सामोपासीत - अजा हिङ्कारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनम् ॥ 2-6-1

One should meditate upon the five fold form of Saman as related to the animals. The goats are Hinkara. The sheep are Prasthava; The cows are Udgeetha; Horses are Prathihara and The Human is Nidahana

The goats are related closely to the sacrifice and therefore they are mentioned first. As the sheep are going along with them they are stated next. The cows are most celebrated and one should have the view of Udgeetha in them. The horses are carrying the purushas and therefore one should have the idea of Prathihara. Purusha is the ashraya or the supporter of the animals, and hence related here to Nidhana.

भवन्ति हास्य पशवः, पशुमान् भवति, य एतदेवं विद्वान् पशुषु पञ्चविधँ सामोपास्ते ॥ 2-6-2

The person who meditates like this on the five fold form of the Saman, will be capable of having plenty of objects of enjoyment. Such an Upasaka will be blessed with a number of animals.

इति द्वितीयाध्याये षष्ठः खण्डः

सप्तमः खण्डः

Meditation upon Saman as related to the sense organs

प्राणेषु पञ्चविधं परोवरीयः सामोपासीत - प्राणो हिङ्कारो वाक् प्रस्तावः चक्षुरुद्गीथः श्रोत्रं प्रतिहारो मनो निधनं परोवरीयाँसि वा एतानि ॥ 2-7-1

One should meditate upon the most excellent saman of five forms as related to the five aspects of prana. Prana is Hinkara ; The speech is prasthava ; The eye is Udgeetha, the ear is prathihara; The mind is Nidhana. These are the most excellent forms.

Prana means the organ of smell or Ghrana; The saman should be meditated with this idea of prana dristi. Having the characteristic of (Parovareeyastva) having the quality of higher than the high or the most excellent nature परोवरीयस्त्व गुणवत् प्राणदृष्टि विशिष्टं सामोपासीत These five viz., the organ of smell and others are endowed with the characteristic of परोवरीयस्त्व or being the most celebrated of the celebrated. This is the meditation of sama with the view प्राण and others.

वरीयस्त्वं ज्येष्ठत्वम् । परस्त्वं श्रेष्ठत्वम् ।

परोवरीयो हास्य भवति; परोवरीयसो ह लोकान् जयति, य एतदेवं विद्वान् प्राणेषु पञ्चविधं परोवरीयः सामोपास्ते ॥ इति तु पञ्चविधस्य ॥ 2-7-2

He who meditates upon Saman with this view of the most excellent characteristic, will conquer the worlds that are the most celebrated. Thus the meditation upon the five fold Saman is described.

The Saman signifies the entire cosmos - It is all comprehensive it is infact the one that qualifies the various aspects of the various forms of this Universe. The worlds, the seasons, Rain, Water, Prana, animals - all these various aspects of this universe are to be viewed in the five forms of sama. Saman is a symbol of the entire universe.

इति द्वितीयाध्याये सप्तमः खण्डः

अष्टमः खण्डः

Meditation upon the seven fold Saman as related to Vak

अथ सप्तविधस्य -

वाचि सप्तविधँ सामोपासीत - यत् किञ्च वाचो हिमिति स हिङ्कारो यत् प्रेति स प्रस्तावो यदेति स आदिः ॥ 2-8-1

One should meditate upon seven fold Saman as related to speech.

Now the meditation upon Saman in the seven fold Vak or speech. What all is "HIM" in speech is verily the "Himkara" of Sama. The speech that is beginning with "Pra" is Prasthava. Whatever begins with the "Aa" is the "Aadi".

In the seven fold aspects of Saman viz., Hinkara, Prasthava, Omkara (Aadi), Udgitha, Prathihara, upadrava and Nidhana. One should have the view of Vak as prescribed in the Mantra.

वक्ष्यमाण प्रकारेण सप्तविधायुक्ते साम्नि वाक्छब्दित शब्ददृष्टिः कर्तव्या इत्यर्थः। In "Hi" that occurs in speech, one should have the view of Hinkara because Hinkara" and ""Hi" have similarity. That which is "आ" in speech is आदि that means उद्गीथस्य आद्यवयवभूते ओंकारे 'आ' इति शब्दबुद्धिः कर्तव्या इत्यर्थः ।

यदुदिति स उद्गीथो यत् प्रतीति स प्रतिहारो यदुपेति स उपद्रवो यन्नीति तन्निधनम् ॥ 2-8-2

All that begins with 'उत्' is udgeetha. All that is 'प्रति' in speech is prathihara. That which begins with 'उप' is upadrava. That which begins with 'नि' is nidhana.

दुग्धेऽस्मै वाग् दोहं यो वाचो दोहः, अन्नवानन्नादो भवति, य एतदेवं विद्वान् वाचि सप्तविधँ सामोपास्ते ॥ 2-8-3

He, who knowing thus, meditates upon the seven fold Saman in respect of speech, to him, speech will milk the results of the Vedic speech. He will milk that essence. He will obtain food and enjoy food.

In these mantras the meditation upon the seven fold Saman is introduced. The seven fold Saman has the following constituents. "Hinkara", "Prasthava", "Omkara", "Udgeetha" "Prathihara", "Upadrava" and Nidhana. In these seven fold Samans one should have the view of the several components of speech. By this kind of meditation in the seven forms of speech as related to the seven aspects of saman, all speech will in a way be transformed into the meditation upon Saman.

इति द्वितीयाध्याये अष्टमः खण्डः

नवमः खण्डः

Meditation upon Saman as Aditya

अथ खल्वमुमादित्यँ सप्तविधँ सामोपासीत – सर्वदा समः, तेन साम; मां प्रति प्रतीति सर्वेण समः, तेन साम ॥ 2-9-1

One should meditate upon the the seven fold Saman as Aditya. He is always सम "Sama" or of the same dimension. (समपरिमाणत्वात्) । So he is Sama. He is the same to all since every one thinks "He faces me", "He faces me", Thus it is the same to all.

The Meditation upon the seven fold Saman as related to आदित्य is introduced here. In this Saman one should have the view of Aditya. सामादित्ययोः ऐक्याध्यासहेतुमाह सर्वदा समः तेनसाम ।

तस्मिन्निमानि सर्वाणि भूतान्यन्वायत्तानीति विद्यात् । तस्य यत् पुरोदयात्, स हिङ्कारः । तदस्य पशवोऽन्वायत्ताः । तस्मात्ते हिङ्कुर्वन्ति हिङ्कारभाजिनो ह्येतस्य साम्नः ॥ 2-9-2

One should know that all beings are connected with that sun. The form he has before his rising is Hinkara. Animals are associated with that form of "Hinkara". So the animals utter "Hinkara". They are dependent upon the Hinkara of Sama.

The form of Aditya prior to his rising up is Hinkara. The idea is one should have the view of the sum of that period in Hinkara.

अथ यत् प्रथमोदिते स प्रस्तावः । तदस्य मनुष्या अन्वायत्ताः । तस्मात् ते प्रस्तुतिकामाः प्रशँसाकामाः, प्रस्तावभाजिनो ह्येतस्य साम्नः ॥ 2-9-3

The form of Aditya when he first rises up is Prasthava. Human beings are dependant upon him. Therefore men desire to undertake activities and desire praise. They are desirous of praise.

प्रथमोदय कालावच्छिन्नः आदित्यः प्रस्तावः । प्रस्तुतिकामाः is explained as प्रशंसाकामाः ।

अथ यत् सङ्गववेलायाँ स आदिः । तदस्य वयाँस्यन्वायत्तानि । तस्मात् तान्यन्तरिक्षेऽनारम्बणान्यादायात्मानं परिपतन्ति ;आदिभाजीनि ह्येतस्य साम्नः ॥ 2-9-4

Now at the time of the spreading of the rays of the sun that form of Aditya is आदि । The birds are associated with

him. Therefore the birds fly in the sky without support, dependant upon themselves. They are associated with the अवयव of Saman known as आदि ।

That time when the sun spreads its rays which is known as आदि, the birds sour in the sky on their own support without any other support. So that state of आदित्य is similar to आदि । आदि शब्द आदाय शब्दयोः आकार दकारवत्व - साम्यं इह अभिप्रेतम् ।।

अथ यत् सम्प्रतिमध्यन्दिने स उद्गीथः । तदस्य देवा अन्वायत्ताः । तस्मात् ते सत्तमाः प्राजापत्यानाम् । उद्गीथभाजिनो ह्येतस्य साम्नः ।। 2-9-5

Now at the midday, the form of Aditya is "Udgeetha'. The Gods are associated with this form of the Sun. So they are celebrated amongst the sons of prajapathi. They are representing Udgeetha of this Saman.

The gods are the celebrated or the greatest of the great among the progeny of Prajapathi. So they are "सत्तमाः". They are सम to Udgitha.

अथ यदूर्ध्वं मध्यन्दिनात् प्रागपराह्णात्, स प्रतिहारः । तदस्य गर्भा अन्वायत्ताः । तस्मात् ते प्रतिहृता नावपद्यन्ते ; प्रतिहारभाजिनो ह्येतस्य साम्नः ।। 2-9-6

Now the form of Aditya which is post midday and before after-noon is Prathihara. The Girbhas or "foetuses" are associated with that phase to Aditya. Therefore, these being held up they do not fall because they are associated with Prathihara.

अथ यदूर्ध्वमपराह्णात् प्रागस्तमयात्, स उपद्रवः । तदस्याऽऽरण्या अन्वायत्ताः । तस्मात् ते पुरुषं दृष्ट्वा कक्षँ श्वभ्रमित्युपद्रवन्ति ; उपद्रवभाजिनो ह्येतस्य साम्नः ।। 2-9-7

Now, when it is post afternoon and before sun set the form of the sun is Upadrava. The wild animals are associated with this form. Therefore when these see a man they run into the forest thinking that it is free from fear. These are dependant upon the form of the Upadrava of Saman.

अथ यत् प्रथमास्तमिते, तन्निधनम् । तदस्य पितरोऽन्वायत्ताः । तस्मात्तान् निदधाति ; निधनभाजिनो ह्येतस्य साम्नः । एवं खल्वमुमादित्यं सप्तविधँ सामोपास्ते ।। 2-9-8

Now the form of Aditya that starts setting down is "Nidhana". The Pithrus or the Manes are associated with that phase. Therefore oblations are offered to manes on the Kushagras. The manes are associated with the form of Aditya of the form of Nidhana. Thus one should meditate upon the seven fold saman as related to Aditya.

In the above section the meditation upon the seven fold parts of sama with the view of Aditya is expounded. The seven fold particular forms of Aditya at different times of the day, such as before rising and before afternoon, after afternoon, etc., and the similarity between the sun's position and the several components of Saman are noted on account of similarities in terms, letters etc.

इति द्वितीयाध्याये नवमः खण्डः

दशमः खण्डः - अतिमृत्यु सामोपासनम्

अथ खल्वात्मसंमितमतिमृत्यु सप्तविधँ सामोपासीत - हिङ्कार इति त्र्यक्षरं प्रस्ताव इति त्र्यक्षरं तत् समम् ।। 2-10-1

Now one should meditate upon Aditya, who is designated as Mruthyu and whose form is measured by the three letters and the seven fold Saman which is transcending the Mruthyu and which is Atma Sammitha. "Hinkara" is comprising of three letters, Prasthava is of three letters conveying the same.

The seven fold saman was taught to be meditated upon, super imposing on that the idea of Aditya in the previous section. In this section, the seven fold Saman is taught to be meditated upon, for going beyond Aditya. Aditya here is called Mruthyu, because he is the cause of the destruction of the universe on account of the revolution of day and night.

The seven fold saman has twenty two letters in all. The letters that are in these seven parts namely हिंकारः, प्रस्तावः, आदिः, उद्गीथः, प्रतिहारः, उपद्रवः and निधनं are 22 when a count is made. These are grouped into 7 groups of three each and one letter remains. So there is a letter over and above the 21 letters that signify Aditya. So this is atimrityu. द्वाविंशत्यक्षरात्मकस्य सप्तविधसामभक्तिविशेषस्य एकविंशतिलक्षणादित्य संख्यातिरेकित्वात् अतिमृत्युत्वम् ।

आदिरिति द्व्यक्षरं प्रतिहार इति चतुरक्षरं तत इहैकं तत् समम् ॥
2-10-2

"Adi"(आदि) has two letters. Prathihara has four letters. If one letter from the four lettered is taken out and placed in the two lettered one, then the two are equal.

उद्गीथ इति त्र्यक्षरम् उपद्रव इति चतुरक्षरं त्रिभिस्त्रिभिः समः भवति, अक्षरमतिशिष्यते । त्र्यक्षरं तत् समम् । 2-10-3

Udgitha has three letters and Upadrava has four letters. With three and three letters they become the same. One letter that is left over in Upadrava becomes a three lettered one as it is Akshara. अक्षर !

निधनमिति त्र्यक्षरं तत् सममेव भवति । तानि ह वा एतानि द्वाविंशँतिरक्षराणि ॥ 2-10-4

Nidhana has three letters. That is equal. All these together are twenty letters.

The letters are counted like this by conceiving Samatva by making them equal to three letters त्र्यक्षरसमतया सामत्वं संपाद्य यथा प्राप्तान्येव अक्षराणि संख्यायन्ते । (हिंकार, प्रस्ताव, आदि, प्रतिहार, उपद्रव, उद्गीथ, निधन)

एकविंशत्याऽऽदित्यमाप्नोति । एकविँशो वा इतोऽसावादित्यः । द्वाविँशेन परमादित्याज्जयति । तन्नाकं तद्विशोकम् ॥ 2-10-5

By meditating upon the twenty one (letters) one attains Aditya. The sun or aditya is the twenty first from here. By the twenty second he attains the world beyond aditya. That is bliss free from sorrow.

The twelve months, the five seasons, the three worlds constitute the twenty and the twenty first is aditya. 'सप्तविध भक्तिनामाक्षरगतैकविंशति संख्यया एकविंशतिसंख्याकं आदित्यं प्राप्नोति । आदित्य सालोक्यं प्राप्नोति इत्यर्थः । अवशिष्टेन द्वा विंशेन अक्षरेण आदित्यात् परं दुःखाऽसंभिन्नं लोकं आदित्यजयं च प्राप्नोति इत्यर्थः । By the twenty second letter that is remaining, one attains the world, beyond Aditya, that is never mixed with sorrow.

आप्नोति हादित्यस्य जयम् ; परो हास्यादित्यजयाज्जयो भवति । य एतदेवं विद्वान् आत्मसंमितमति मृत्यु सप्तविँधं सामोपास्ते सामोपास्ते ॥ 2-10-6

He attains victory over Aditya (by meditating upon the twenty first letter thus) and attains victory over that which is

beyond aditya. He who meditates thus on the seven fold saman that is equal in all forms gains the world beyond mrutya.

The meditator gains the world of aditya. On account of आदित्यजय he becomes a most celebrated one.

इति द्वितीयाध्याये दशमः खण्डः

एकादशः खण्डः

Meditation upon Gayatra Saman

मनो हिङ्कारो वाक् प्रस्तावः चक्षुरुद्गीथः श्रोत्रं प्रतिहारः प्राणो निधनम् । एतद् गायत्रं प्राणेषु प्रोतम् ॥ 2-11-1

Mind is Hinkara, speech is prastava, the eye is Udgitha, the ear is the prathihara and prana is nidhana. This is Gayatra saman. This is woven in prana.

From here the samopasanas such as Gayatra, Rathantara, Vamadeva, Vairupa, Vairaja, Shakvari, Revati, Yajnayajniya, Rajana, Sarva saman will be introduced. For Gayatra saman in the five parts such as Himkara and others, one should have the view of mind, speech, eye, ear and prana.

अध्यासाधिष्ठानभावलक्षणसंबन्धेन परस्पर सम्बन्धः - Sambandha is to be noted. The himkara and others are अधिष्ठान s and the idea of mind and others are to be superimposed on them.

Sankara explains as follows - The function of the mind is the foremost of the functions of all indriyas. Then comes speech. The eye is udgitha for it is श्रेष्ठ. All these merge at the time of sushupti in prana and Prana is the प्रोतम् ।

स, य एवमेतद् गायत्रं प्राणेषु प्रोतं वेद, प्राणी भवति, सर्वमायुरेति, ज्योग् जीवति, महान् प्रजया पशुभिर्भवति, महान् कीर्त्या । महामनाः स्यात् ; तद् व्रतम् ॥ 2-11-2

He who meditates upon this "Gayatra Saman" as fully established in prana, becomes one with perfect indriyas, lives a full span of life, lives with effulgence, becomes magnanimous minded, will be blessed with progeny, cattle and fame. This magnanimity of mind is an accessory to this vow.

प्राणी भवति means अविकलेन्द्रियो भवति । ज्योक् means उज्वलः । That means he will not be tormented by diseases and others. महामनाः स्यात् means that he will be a very generous minded man वदान्यमनस्को भवति । महामनस्कत्वं is an accessory to this meditation.

इति द्वितीयाध्याये एकादशः खण्डः

द्वादशः खण्डः

Meditation upon Rathantara Saman

अभिमन्थति स हिङ्कारः, धूमो जायते स प्रस्तावः, ज्वलति स उद्गीथः, अङ्गारा भवन्ति स प्रतिहारः, उपशाम्यति तन्निधनं संशाम्यति तन्निधनम्। एतद् रथन्तरमग्नौ प्रोतम् ॥ 2-12-1

The rubbing of the churning sticks is hinkara. Smoke is produced and that is prastava. The blazing is udgitha, burning coals are produced. They are Prathihara. It smoulders and that is Nidhana. It extinguishes and that is nidhana. This Rathantara is taking resort in Agni.

अभिमन्थति As Agnimathana is done first, it is to be brought of in Himkara. Similarly in the suceeding saman parts the production of smoke and others are to be thought of respectively. In Udgitha the idea of the blaze is to be made because it is celebrated on account of the relationship with the oblations. Total extinction is compared with Nidhana as that is marking the समाप्ति or completion.

स, य एतदेवं रथन्तरमग्नौ प्रोतं वेद, ब्रह्मवर्चस्यन्नादो भवति, वर्सपायुरेति, ज्योग् जीवति, महान् प्रजया पशुभिर्भवति, महान् कीर्त्या। न प्रत्यङ्ङग्निमाचामेन्न निष्ठीवेत् ; तद् व्रतम् ॥ 2-12-2

He who meditates upon this Rathantara saman established in Agni will have the brilliance of a knower of Veda, becomes an enjoyer of food, lives the full span of his life, lives brilliantly, becomes great on account of progeny, cattle and fame. He should not eat, should not spit facing fire. This is the vow.

Brahmavarchasam is explained as brilliance on account of study of the Veda and noble discipline. Such an Upasaka should not sip water, eat or spit facing fire

इति द्वितीयाध्याये द्वादशः खण्डः

त्रयोदशः खण्डः

Meditation upon vamadeva saman.

उपमन्त्रयते स हिङ्कारः, ज्ञपयते स प्रस्तावः, स्त्रिया सह शेते स उद्गीथः, प्रतिस्त्रीं सह शेते स प्रतिहारः, कालं गच्छति तन्निधनम्, पारं गच्छति तन्निधनम् । एतद्वामदेव्यं मिथुने प्रोतम् ॥ 2-13-1

He invites that is hinkara. Conveys one's intention that is prastava. Lying with the woman on the bed is udgitha. Lying over is pratihara. Reaches the time and comes to the completion of intercourse, that is Nidhana. This is Vamadeva saman. This is taking resort in the mithuna.

स, य एवमेतद् वामदेव्यं मिथुने प्रोतं वेद, मिथुनीभवति, मिथुनान्मिथुनात् प्रजायते, सर्वमायुरेति, ज्योग् जीवति, महान् प्रजया पशुभिर्भवति, महान् कीर्त्या । न काञ्चन परिहरेत् ; तद् व्रतम् ॥ 2-13-2

He who meditates upon this Vamadeva Saman established in the Mithuna will not be separated from woman. His Virya will never become fruitless. He will have progeny, cattle, fame and full life and lives with splendour. He should not discard any woman that desires him. This is the vow.

On who meditates upon Vamadeva Saman will never become a widower. He gains longevity of life, cattle and fame. As an accessory to this vow it is ordained that he should not discard any woman that comes to him with a desire to mate with him. The smritis that prohibit connection with another's wife is only in respect of one who is not an Upasaka of this type.

इति द्वितीयाध्याये त्रयोदशः खण्डः

चतुर्दशः खण्डः

Meditation upon Brihat sama

उद्यन् हिङ्कारः, उदितः प्रस्तावः, मध्यन्दिन उद्गीथः, अपराह्णः प्रतिहारः, अस्तं यन् निधनम् । एतद् बृहदादित्ये प्रोतम् ॥ 2-14-1

The rising of the sun is himkara. The sun that has risen is prastava. The midday sun is udgitha. The afternoon sun is pratihara. The sun that has set is nidhana. This is Brihat sama which is taking resort in Aditya.

The sun rises and he is seen first. So he is to be thought of in the first samabhakti Hinkara. He motivates actin after having risen. So Prastava is connected with that. The midday sun is the most supreme and so he is related to Udgitha. Cattle and other animals are driven towards the homes in the afternoon and so that sun is to be thought of in prathihara. The sun that has set is to be thought of in Nidhana as all people rest in the house at night. This is Brihat sama as it is having the great aditya as its deity.

स, य एवमेतद् बृहदादित्ये प्रोतं वेद, तेजस्व्यन्नादो भवति, सर्वमायुरेति, ज्योग् जीवति, महान् प्रजया पशुभिर्भवति, महान् कीर्त्या। तयन्तं न निन्देत् ; तद् व्रतम् ॥ 2-14-2

He who meditates upon this Brihat Sman related to Aditya thus, he will become resplendent, and enjoyer of food, he lives his full life, lives well, becomes great on account of progeny and cattle and fame. The shining sun should not be decried. This is the vow. (Should not speak ill of shining sun.)

इति द्वितीयाध्याये चतुर्दशः खण्डः

पञ्चदशः खण्डः

Meditation upon Vairupa Saman

अभ्राणि संप्लवन्ते स हिङ्कारः, मेघो जायते स प्रस्तावः, वर्षति स उद्गीथः, विद्योतते स्तनयति स प्रतिहारः, उद्गृह्णाति तन्निधनम् । एतद् वैरूपं पर्जन्ये प्रोतम् ॥ 2-15-1

Clouds float around and that is himkara. Clouds arise and are formed. That is prastava. Clouds shower rain and that is Udgitha. There is lightening and thunder and that is pratihara. There is holding up of water and that is nidhana. This is vairupa sama devoted to prajanya.

अभ्राणि जलधारकत्व मात्रावस्थापन्नानि the stage when they are only bearing water. Samplava means movement. The stage when it is capable of raining it is called cloud. उद्ग्रहण means stopping of the rain वर्षसमाप्तिः ।

स, य एवमेतद् वैरूपं पर्जन्ये प्रोतं वेद, विरूपाँश्च सुरूपाँश्च पशूनवरुन्धे, सर्वमायुरेति, ज्योग् जीवति, महान् प्रजया पशुभिर्भवति, महान् कीर्त्या । वर्षन्तं न निन्देत् ; तद् व्रतम् ॥ 2-15-2

He who meditates upon this vairupa Saman like this devoted to parjanya, he will gather cattle of different forms and good forms, lives the full span of his life, lives well, becomes great on account of progeny, cattle and fame. The vow is that he should not decry rain.

Virupan means विविधरूपान् such as goats, sheep and others. सुरूपान् means शोभनरूपान् ।

इति द्वितीयाध्याये पञ्चदशः खण्डः

षोडशः खण्डः

Meditation upon Vairaja Saman

वसन्तो हिङ्कारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत् प्रतिहारो हेमन्तो निधनम् । एतद् वैराजमृतुषु प्रोतम् ॥ 2-16-1

The spring season is himkara; Summer is prastava. The rainy season is Udgitha. The autumn season is Prathihara; the winter is nidhana. This is Vairaja saman devoted to the seasons.

स, य एवमेतद् वैराजमृतुषु प्रोतं वेद, विराजति प्रजया पशुभिर्ब्रह्मवर्चसेन, सर्वमायुरेति, ज्योग् जीवति, महान् प्रजया पशुभिर्भवति, महान् कीर्त्या । ऋतून् न निन्देत् ; तद् व्रतम् ॥ 2-16-2

He who meditates upon this vairaja saman devoted to the seasons, shines out with progeny, cattle, lustre of wisdom of vedas and he lives the full span of his life, lives well, becomes great on account of progeny, cattle and fame. One should not decry the seasons. That is the vow.

इति द्वितीयाध्याये षोडशः खण्डः

सप्तदशः खण्डः

Meditation upon Shakvari Saman

पृथिवी हिङ्कारोऽन्तरिक्षं प्रस्तावो द्यौरुद्गीथो दिशः प्रतिहारः समुद्रो निधनम् । एताः शक्वर्यो लोकेषु प्रोताः ॥ **2-17-1**

The earth is Himkara. The "antariksha" or mid region is prastava. The celestial region is udgitha. The direction or the quarters are pratihara and the ocean is Nidhana. These are shakvari शक्वरी saman woven in the worlds.

स, य एवमेताः शक्वर्यो लोकेषु प्रोता वेद, लोकी भवति, सर्वमायुरेति, ज्योग् जीवति, महान् प्रजया पशुभिर्भवति, महान् कीर्त्या । लोकान् न निन्देत् ; व्रतम् । **2-17-2**

He who knows this sakvari saman thus denoted to the worlds, attains celebrated world, lives the full span of life, lives well, becomes great on account of progeny, cattle and fame. One should not decry the world and that is the vow.

शक्वर्यः - This is nitya bahuvachana. लोकीभवति means उत्तमलोकप्राप्तो भवति ।

इति द्वितीयाध्याये सप्तदशः खण्डः

अष्टादशः खण्डः

Meditation upon Revati saman.

अजा हिङ्कारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनम् । एता रेवत्यः पशुषु प्रोताः ॥ **2-18-1**

Goats are Himkara the sheep are prastava, cows are udgitha, horses are prathihara and the human beings are nidhana. This Revati saman is devoted to animals.

स, य एवमेता रेवत्यः पशुषु प्रोता वेद, पशुमान् भवति, सर्वमायुरेति, ज्योग् जीवति, महान् प्रजया पशुभिर्भवति, महान् कीर्त्या । पशून् न निन्देत् ; तद् व्रतम् ॥ **2-18-2**

He who meditates on this Revati saman devoted to animals thus, will be possessor of animals, lives the full span of his life, lives brilliantly, becomes great on account of progeny, cattle and fame. He should not decry animals and this is the vow.

इति द्वितीयाध्याये अष्टादशः खण्डः

एकोनविंशः खण्डः

Meditation upon Yajnyayajneeya Saman

लोम हिङ्कारः त्वक् प्रस्तावो माँसमुद्गीथोऽस्ति प्रतिहारो मज्जा निधनम् ; एतद् यज्ञायज्ञीयमङ्गेषु प्रोतम् ॥ **2-19-1**

Hair is himkara; skin is prastava; the flesh is udgitha; the bone is prathihara; the marrow is Nidhana. This is yajnayajneeya saman devoted to the parts of the body.

स, य एवमेतद् यज्ञायज्ञीयमङ्गेषु प्रोतं वेदः अङ्गीभवति, नाङ्गेनविहूर्छति, सर्वमायुरेति, ज्योग् जीवति, महान् प्रजया पशुभिर्भवति, महान् कीर्त्या । संवत्सरं मज्ज्ञो नाश्नीयात् ; तद् व्रतम्; मज्ज्ञोनाश्नीयादिति वा ॥ **2-19-2**

He who meditates upon this yajna yajneeya saman thus, devoted to the parts of the body, becomes one endowed with all parts of the body, lives the full span of his life, lives brilliantly, becomes great on account of progeny, cattle and fame. One should not eat meat for a year. This is the vow or he should never eat meat.

अंगी भवति means समग्रांगयुक्तो भवति । He will not become defective in limbs.

इति द्वितीयाध्याये एकोनविंशः खण्डः

विंशः खण्डः

Meditation upon Rajana Saman

अग्निर्हिङ्कारो वायुः प्रस्ताव आदित्य उद्गीथो नक्षत्राणि प्रतिहारश्चन्द्रमा निधनम्, एतद् राजनं देवतासु प्रोतम् ॥ 2-20-1

Agni or fire is himkara; vayu or air is prastava. Aditya or the Sun is the Udgitha. The stars or Nakshatras are prathihara. The moon is nidhana. This is Rajana Saman devoted to the deities.

स, य एवमेतद् राजनं देवतासु प्रोतं वेद, एतासामेव देवतानाँ सलोकताँ सार्ष्टिताँ सायुज्यं गच्छति, सर्वमायुरेति, ज्योग् जीवति, महान् प्रजया पशुभिर्भवति, महान् कीर्त्या । ब्राह्मणान् न निन्देत्, तद् व्रतम् ॥ 2-20-2

He who meditates upon this Rajana Saman thus denoted to the deities, gains the worlds of these deities and equal enjoyment and equal knowledge, he lives the full span of his life, lives eminently, becomes great on account of progeny, cattle and fame. One should not abuse a brahmin. That is the vow.

The name of the Saman is rajana. There are three fruits mentioned समानलोकत्व- means attaining the same world of the deities. Sayujya means equal qualities समानभोग्यत्व. sarshtita means समान ऋद्धित्वं. These benefits are gained according to one's desire.

इति द्वितीयोध्याये विंशः खण्डः

एकविंशः खण्डः

Meditation upon Sarva Saman

त्रयी विद्या हिङ्कारस्त्रय इमे लोकास्स प्रस्तावोऽग्निर्वायुरादित्यस्स उद्गीथो नक्षत्राणि वयाँसि मरीचयस्स प्रतिहारः सर्पा गन्धर्वाः पितरस्तन्निधनम् । एतत् साम सर्वस्मिन् प्रोतम् ॥ 2-21-1

The three vedas are Himkara, the three worlds here are prastava; Agni, Vayu and Aditya are udgeetha. The stars, the birds and the rays are prathihara. The serpents, Gandharvas and the manes are nidhana. This Saman is devoted to everything.

No particular name is assigned to this saman. So it is called Saman in general. अत्र सामनामशेषानिर्देशात् सामशब्दः सामसामान्यपरः ।

स य एवमेतत् साम सर्वस्मिन् प्रोतं वेद, सर्वँह भवति ॥ 2-21-2

He who meditates upon this saman denoted to all verily becomes all.

He becomes every thing means that he gains everything he desires. तस्य सर्वं ह भवति । काम्यमानं सर्वं आप्नोति ।

तदेष श्लोकः -

यानि पञ्चधा त्रीणि त्रीणि तेभ्यो न ज्यायः परमन्यदस्ति ॥ 2-21-3

There is this verse about this. There is nothing greater than the groups of three and three that comprise the five forms of this saman.

This mantra glorifies this sarvatmakasaman. Each one of five forms of this saman namely himkara and others have groups of three such as three vedas, three worlds, three gods, the three entities

of stars, birds and rays and the group of three namely serpants, gandharvas and manes. There is nothing more celebrated than this because this saman includes all.

यस्तद् वेद स वेद सर्वं सर्वा दिशो बलिमस्मै हरन्ति ॥ सर्वमस्मीत्युपासीत, तद् व्रतम् तद् व्रतम् ॥ 2-21-4

He who meditates on this thus knows all. Beings from all quarters bring him offerings. One should meditate as, "I am everything". This is the vow.

The meditator of this saman becomes a sarvajna. People living in all directions obey him and bring him offerings. As noted already this Saman is devoted to everything every where and so should be meditated upon as non-different from himself - सर्वत्राश्रयत्वेन स्वाभिन्नत्वेन च उपासना कर्तव्या' ।

इति द्वितीयाध्याये एकविंशः खण्डः

द्वाविंशः खण्डः

Meditation upon Vinardi Saman

विनर्दि साम्नो वृणे पशव्यमित्यग्नेरुद्गीथोऽनिरुक्तः प्रजापतेर्निरुक्तस्सोमस्य मृदु श्लक्ष्णं बलवदिन्द्रस्य क्रौञ्चं बृहस्पतेरपध्वान्तं वरुणस्य । तान् सर्वानेवोपसेवेत, वारुण्यं त्वेव वर्जयेत् ॥ 2-22-1

I choose to chant the vinardi saman. This is for the good of animals. This udgitha having Agni as the deity. This is a chant which is not definable as such. This has prajapati as the presiding deity. This well defined chant has soma as its deity. This chant is soft and low and is devoted to vayu. This is soft and strong and it is for Indra. It is like the sound of the krouncha bird (heron) and it is for Brihaspati. This is like the sound of

broken bronze and it is for Varuna. One should resort to all these chants excepting that of Varuna.

Having concluded the description of different kinds of Samopasanas the different kinds of singing different kinds of samans for different deities are prescribed.

विनर्दि means विशिष्टो नर्दः which means different types of svaras that are similar to the voice of a bull and birds.

अग्निदेवत्यं उद्गानं अनिरुक्तः अस्पष्टः भवति । The samachant for Agni will not be very distinct, because such अस्पष्टगानविशेष will please him. निरुक्तः स्पष्टो गानविशेषः will be प्रजापति प्रीतिहेतु or the cause of pleasing prajapati. For soma it must be मृदु and श्लक्ष्णम् । Soft and smooth. For vayu it should be smooth. For Indra it should be strong or बालवत्प्रयत्नोपेतं । For Brhaspathi the chant should be like the voice of the krauncha bird. For varuna it must be like the sound of broken bronze - भिन्नकांस्यरवसमं । The Udgatr priest is directed to avoid अपध्वान्त गानम् ।

Meditation upon Sarva Saman

अमृतत्वं देवेभ्य आगायानीत्यागायेत् ; स्वधां पितृभ्य आशां मनुष्येभ्यस्तृणोदकं पशुभ्यः, स्वर्गं लोकं यजमानाय, अन्नमात्मन आगायानीति । एतानि मनसा ध्यायन् अप्रमत्तः स्तुवीत । 2-22-2

Ond should sing with this note, "Let me sing the saman with the intention of securing immortality to the gods, and for svadha oblation to the manes, hopes for men, fodder and water for cattle, heavenly world for the sacrificer, and food for myself". He should praise without inadvertance or fault thinking like this in his mind.

The fruit will be according to the prayer and so one should sing the saman praying for these benefits in his mind. He must be

very careful regarding the svaras and others. आगायानि इति सर्वत्र सम्बन्धः *I* आगायानि *- means he should sing like this.*

सर्वे स्वरा इन्द्रस्यात्मानः सर्व ऊष्माणः प्रजापतेरात्मानः, सर्वे स्पर्शा मृत्योरात्मानः । तं यदि स्वरेषूपालभेत, 'इन्द्रं शरणं प्रपन्नोऽभूवम् । स त्वा प्रतिवक्ष्यती' त्येनं ब्रूयात् ॥ 2-22-3

All vowels are similar to Indra's limbs - (अवयवसदृशाः) All spirants (ऊष्माणः) are the avayavas of prajapathi. All consonants (स्पर्शाः) are the avayavas of Mrityu. If one reproaches in respect of the pronunciation of these svaras one should say unto him, "I have sought refuge with Indra. He will answer you."

All vowels beginning with अकार *are like the Avayavas of Indra* अवयवसदृशाः *I* श, ष, स *and* ह *are* ऊष्माणः *I Consonants beginning with* क *and ending with* म *are sparsas. If some one finds fault with an* उद्गाता *who is a knower of all this, that udgata should say to him that as he has surrendered unto Indra, Indra alone would give the answer.*

अथ यद्येनमूष्मसूपालभेत, 'प्रजापतिँ शरणं प्रपन्नोऽभूवँ स त्वा प्रतिपेक्ष्यती' त्येनं ब्रूयात् । अथ यद्येनँ स्पर्शेषूपालभेत, 'मृत्युँ शरणं प्रपन्नोऽभूवँ स त्वा प्रतिधक्ष्यती' त्येनं ब्रूयात् ।। 2-22-4

If one reproaches in respect of the pronunciation of Ushmas (शषसह), he must be told thus, "I have taken refuge with prajapathi and he will reduce you to powders".

If one reproaches in respect of the pronunciation of svaras (the consonants beginning with ka and ending with ma) he must be told as follows - "I have taken refuge with mrtyu and he will reduce you to ashes".

The idea is that one should pronounce the samans correctly. But in spite of this if some one finds fault with the singer, the respective deities will punish them.

प्रतिपेक्ष्यति *means* संचूर्णयिष्यति प्रतिधक्ष्यति *means* भस्मीकरिष्यति *I*

सर्वे स्वरा घोषवन्तो बलवन्तो वक्तव्याः, इन्द्रे बलं दधानी' ति । सर्व ऊष्माणोऽग्रस्ता अनिरस्ता विवृता वक्तव्याः, 'प्रजापतेरात्मानं परिददानीति' । सर्वे स्पर्शा लेशेनानभिनिहिता वक्तव्याः 'मृत्योरात्मानं परिहराणि' इति ॥ 2-22-5

All vowels should be pronounced loudly and forcefully with the thought, "I give strength to Indra'. All the spirants should be pronounced openly without swallowing, without obstructions and well displayed with the thought, "I give strength to prajapati". All svaras or consonants should be pronounced slowly and without combining with one another, with the idea, "I am saving myself from death".

अग्रस्ताः *means* अन्तरप्रवेशिताः *without being swallowed.* अनिरस्ताः *means* बहिरिक्षिप्ताः *Without being thrown out,* लुप्तवर्णपदं ग्रस्तं निरस्तं त्वरितोदितम् *I '*(अमरः) विवृत *means open ie., being clear.* लेशेन *means* अल्पशः *I* अनभिनिहिताः *means* अद्रुतोच्चरिताः *without mixing.* 'आत्मानं परिहराणि' *- I save myself from death by uttering without any faults. The sparshas are related to Mrtyu and sa by uttering the sparsha letters avoiding all faults, I may save myself.*

इति द्वितीयाध्याये द्वाविंशः खण्डः

त्रयोविंशः खण्डः

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमः, तप एव द्वितीयः,

ब्रह्मचार्याचार्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्यकुलेऽवसादयन्। सर्व एते पुण्यलोका भवन्ति ; ब्रह्मसँस्थोऽमृतत्वमेति ॥ 2-23-1

There are three aspects of Dharma. Sacrifice, study of the vedas and giving gifts form the first aspect. Austerity is the second. Wearing out his life in the household of the preceptor practising continence is the third. All these lead to the attainment of virtuous worlds. He who is steadfast in Brahman attains immortality.

The three aspects of Dharma are introduced to prescribe Brahmopasana through omkara. Dharma skandha means धर्मसाधकमार्गाः आश्रमरूपमार्गाः 'The life of a household man ie. गृहस्थ is implied by sacrifice, vedic studies and charity. By the word तपस् the वैखानस and पारिव्राज्य or sanyasa are implied as तपस् is foremost in them. Tapas means mortification of the flesh or कायक्लेश । The third one is the brahmacharya. The four asramas are here thus summarised by these three and amongst all these asramas, he who is steadfast in Brahman and who realises Brahman attains liberation or Moksha. Those who are kevalasramins ie., who merely follow the disciplines of the Asrama but do not realise Brahman, attain virtuous worlds. It cannot be said that Brahma samstha exclusively relates to the fourth Asrama, Sanyasa. Any one in any asrama can gain knowledge of Brahman and become liberated.

The eminence of pranava

प्रजापतिर्लोकानभ्यतपत् । तेभ्योऽभितप्तेभ्यस्त्रयी विद्या संप्रास्रवत् । तामभ्यतपत् । तस्या अभितप्ताया एतान्यक्षराणि संप्रास्रवन्त, भूर्भुवस्सुवरिति ॥ 2-23-2

Prajapathi meditated upon the worlds for ascertaining the essence. From then that were pondered over thus, the three

fold lore of the veda emerged as the essence. He meditated upon them again. From the three vedas that were thus pondered over, these three letters namely Bhuh, Bhuvah and Suvaha manifested as their essence.

तान्यभ्यतपत् । तेभ्योऽभितप्तेभ्य ओङ्कारः संप्रास्रवत् । तद् यथा शङ्कुना सर्वाणि पर्णानि संतृण्णानि, एवमोङ्कारेण सर्वा वाक् संतृण्णा। ओङ्कार एवेदँ सर्वम् ओङ्कार एवेदँ सर्वम् ॥ 2-23-3

He pondered again over these three letters and from them "Omkara" emerged as the essence. All speech is held together by "OM" just as all leaves are held together by their midribs. Omkara is verily all this. Omkara is verily all this.

Brahmopasana was ordained in the previous mantra as the means of attaining immortality as ब्रह्मसंस्थः अमृतत्वमेति । That is प्रणवांगक or having pranava as its accessory and so the eminence of pranava or "Om"kara is expounded in this mantra. For determining the most essential thing like nectar, prajapathi pondered over the world of words and the three vedas emerged as the essence of all words and from the three vedas emerged the three vyahritis namely भूः, भुवः and सुवः, and from them emerged omkara which is the supreme essence of all. All speech is pervaded by omkara. 'ओंकारएव सर्वं वाङ्मयम् । अतः ओंकारेण ब्रह्मोपासनं कर्तव्यं इति पर्यवसितोऽर्थः ।

इति द्वितीयोध्याये त्रयोविंशः खण्डः

चतुर्विंशः खण्डः

Accessories of Karma

ब्रह्मवादिनो वदन्ति -, यद् वसूनां प्रातस्सवनँ रुद्राणां माध्यन्दिनँ सवनमादित्यानाञ्च विश्वेषाञ्च देवानां तृतीयसवनम् ॥ 2-24-1

The knowers of veda say - the morning oblations belong

to vasus, the midday oblations belong to the Rudras, and the third oblations belong to the Adityas and visve devas.

Brahmavadins means वेदवेत्तारः । The deities vasus, Rudras, Adityas and visve Devas are the lords of the morning, noon and evening oblations. These gods have under their control the पृथिवी, अन्तरिक्ष and svarloka respectively. They are the fruits of the respective savanas.

In the context of samopasana some accessories of Karma are introduced - यज्ञांगभूत सामादिविज्ञानविधानार्थं ।

क्वतर्हि यजमानस्य लोक इति । स - यस्तन्न विद्यात् - कथं कुर्यात् ?
अथ विद्वान् कुर्यात् ॥ 2-24-2

If so, where is the world of the sacrificer. How can one perform the sacrifice if he does not know this ? So one should perform knowing it.

As all the three worlds are held by the gods and as there is no world of attainment remaining for the sacrificer, it is to be known where such a world is. If one has no knowledge about the world to be gained by the sacrificer, how can such an ignorant person do any karma at all ?

पुरा प्रातरनुवाकस्योपाकरणात्, जघनेन गार्हपत्यस्योदङ्मुख उपविश्य
स वासवँ सामाभिगायति ॥ 2-24-3

Before the anuvaka to be recited in the morning is commenced, the sacrificer sits behind the Garhapaya fire facing north and sings the "Vasava Sama' that has vasus as its deity.

Prataranuvakya is called Puronuvakya. When the Adhvaryu asks the priest to recite it, he recites. Before this is sung the vasava saman is to the sung.

लोकद्वारमपावार्णू २ ३ ३ पश्येम त्वा वयँ रा ३ ३ ३ ३ ऽ ३ हुं ३ आ २
३ ३ जा ३ यो ३ आ १ २ ४ ५' इति ॥ 2-24-4

"Open the gate of this world. May we see you for attaining this world', thus should he recite.

The prayer is addressed to Agni. "O Agni, open the door of this world for our attainment of the prithvi loka. Let us behold you for gaining prithviloka. पृथिवि लोक प्राप्ति फलाय पश्येम ॥

अथ जुहोति, 'नमोऽग्नये पृथिवीक्षिते लोकक्षिते । लोकं मे यजमानाय
विन्द । एष वै यजामानस्य लोकः । एतास्मि ॥ 2-24-5

Afterwards he offers oblations reciting this mantra as follows - "Obeisance unto Agni, who dwells in Prithvi, who has this world as his abode. Obtain this Bhuloka for me, the sacrificer. The sacrificer I shall come to this world.

अत्र यजामानः परस्तादायुपः । स्वाहा' । 'अपजहि परिघम्'
इत्युक्त्वोत्तिष्ठति । तस्मै वसवः प्रातस्सवनँ संप्रयच्छन्ति ॥ 2-24-6

The sacrificer says, "After the period of life here I go to that world of the sacrificer. Remove the latch (the obstruction)" and having said so, he stands up. The vasus give him the world to be attained by pratah savana or the morning obalation.

There will be the chanting of the saman. Then he utters a mantra and with the mantra offers an oblation. Having obalated he stands up saying , remove the "Parigha" or latch that obstructs the opening of the door of the world of the sacrificer. Thus when Samagana, homa, mantrothana are done the vasus will grant the prithviloka related to the " प्रातःसवन" or the morning offering.

वसवः यजमानाय प्रातस्समवन सम्बन्धि लोकं पृथिवीलोकं प्रयच्छन्ति इत्यर्थः ।

पुरा माध्यान्दिनस्य सवनस्योपाकरणात्, जघनेनाग्नीध्रीयस्योदङ्मुख उपविश्य स रौद्रं सामाभिगायति ॥ 2-24-7

Before the commencement of the midday oblations the sacrificer sits behind the Agnidhria fire facing the north, chants the Rudra Saman.

'लोकद्वारमपावार्णू २ ३ ३ पश्येम त्वा वयं विरा ३ ३ ३ ३ हुं आ ३ ३ जा (ज्या) यो आ ३ ३ ३ ४ ५' इति ॥ 2-24-8

"Open the door of antarisksha so that we may see you to attain the वैराज्य or Antariksha loka.

अथ जुहोति, 'नमो वायवेऽन्तरिक्षक्षिते लोकक्षिते । लोकं मे यजमानाय विन्द । एष वै यजमानस्य लोकः । एतास्मि ॥ 2-24-9

Then he offers the oblations reciting the mantra, "obeisance unto vayu the lord of antariksha, the lord of the world. Obtain for me the world of the sacrificer. This is the world of the sacrificer.

अत्र यजमानः परस्तादायुषः । स्वाहा' । 'अपजहि परिघम्' इत्युक्त्वोत्तिष्ठति । तस्मै रुद्रा माध्यन्दिनँ सवनँ संप्रयच्छन्ति ॥ 2-24-10

"Performing the sacrifice here, after my life here, I will go to the world of the sacrificer. Svaha ! Remove the latch of the door'. Having said thus he rises. To him the Rudras give the antarikshaloka.

पुरा तृतीयसवनस्योपाकरणात्, जघनेनाहवनीयस्योदङ्मुख उपविश्य स आदित्यं स वैश्वदेवँ सामाभिगायति ॥ 2-24-11

Before the commencement of the third savana (evening offerings) the sacrificer sits behind the ahavaniya fire, facing north and sings the saman having adityas and the visve devas as the deities.

'लोकद्वारमपावार्णू २ ३ ३ पश्येम त्वा वयँ स्वरा ३ ३ ३ ३ हुं आ २ ३ ३ जा ३ यो ३ आ ३ ४ ५' इत्यादित्यम् ॥ 2-24-12

Open the door of the world of adityas so that we may see you to attain the "Svarajya loka'.Thus the Aditya saman should be sung.

अथ वैश्वदेवम् - 'लोकद्वारमतावार्णू २ ३ ३ पश्येम त्वा वयँ साम्ना ३ ३ ३ ३ हु ३ मू आ २ ३ ३ जा (ज्या) यो ३ आ ३ १ १ १' इति ॥ 2-24-13

Open the door of the world of the visvedevas so that we may see you to attain samrajya

The sacrificer sings the (आदित्यदैवत्यं साम) ie., the saman having Adityas as the deities and the वैश्वदेव साम ie. the saman having visvedevas as the deities. स्वाराज्याय means for svargaloka. साम्राज्याय means 'उत्तमस्वर्गफलाय' ।

अथ जुहोति, 'नम आदित्येभ्यश्च विश्वेभ्यश्च देवेभ्यो दिविक्षिद्भ्यो लोकक्षिद्भ्यः । लोकं मे यजमानाय विन्दत ॥ 2-24-14

Then he offers obalation reciting the mantra, "Obeisance unto Adityas and Visvedavas the deities dwelling in the svargaloka and this world for obtaining svargaloka. Obtain svargaloka for the sacrificer.

एष वै यजमानस्य लोकः । एतास्म्यत्र यजमानः परस्तादायुषः । स्वाहा' । 'अपहत परिघम्' इत्युक्त्वोत्तिष्ठति ॥ 2-24-15

"This is the world of the sacrificer. Performing sacrifices here while living , I will go to this world of the sacrificer after the completion of this life after death, svaha, remove the latch". Thus should the sacrificer should say. Having uttered this mantra, he rises.

तस्मा आदित्याश्च विश्वे च देवास्तृतीयसवनँ संप्रयच्छन्ति ।। एष ह वै यज्ञस्य मात्रां वेद, य एवं वेद य एवं वेद ।। 2-24-16

To that sacrificer the Adityas and visvedevas grant the fruit of the third offering (तृतीयसवन) He who has known to perform thus, knows the reality of the sacrifice.

यज्ञस्य मात्रां means यज्ञस्य याथात्म्यं. He who knows to perform thus knows the reality of this sacrifice.

तृतीयसवनं means the fruit of the third savana or offering.

इति द्वितीयोध्याये चतुर्विंशः खण्डः

इति छान्दोग्योपनिषदि द्वितीयोऽध्यायः

तृतीयोऽध्यायः

प्रथमः खण्डः

आदित्यस्य मधुत्वम्

असौ वा आदित्यो देवमधु । तस्य द्यौरेव तिरश्चीनवँशोऽन्तरिक्षमपूपो मरीचयः पुत्राः ।। 3-1-1

This Aditya is the Honey of the Gods. Dyuloka or the heaven it self is the cross shaft. The mid region or Antariksha is the Honey comb. The Rays are the offsprings bees.

Here the view of Honey should be had in Aditya as Aditya is the cause of joy to the Gods; देवानां आमोदहेतुत्वात् ।। मरीचि शब्देन मरीचिस्था सवित्रा आकृष्टाः भौम्यः आपः उच्यन्ते । He is described as the Honey of the gods. The Dyuloka or the celestial region is the support of Aditya and therefore it is described as the cross shaft or the Bamboo. The Antariksha appears to be like Honey comb as it extends downwards being the Resort to Honey. The term Marichi signifies the water of the earth that are drawn by the Sun, they are just like bees.

तस्य ये प्राञ्चो रश्मयः, ता एवास्य प्राच्यो मधुनाड्यः, ऋच एव मधुकृतः; ऋग्वेद एव पुष्पम् ; ता अमृता आपः ।। 3-1-2

The Rays that extend Eastwards are verily the Eastern Honey cells; The Rigvedic hymns are the bees. Rigveda itself is the flower. Those waters themselves are the Nectars.

The Eastern rays of the Sun, they are to be viewed as the Honey cells or "Madhu Chidram". The Manthras of Rigveda are the bees. The Karmas prescribed by the Rigveda are the flowers. ऋङ्मन्त्राः

एव भ्रमराः । The Honey is the oblations that are offered to the fire in the form of Ghee, Milk and the Havis or the Rasa or the Honey. The Rik Mantras are bees. The rites are the flowers. The Honey is the result of oblations that are offered with the mantras. कर्मणि प्रयुक्त सोम आज्य पयोरूपाः आपः अग्नौ प्रक्षिप्ताः पाकाभिनिर्वृत्ताः अमृताः अत्यन्त रसवत्यो भवन्ति ।

ता वा एता ऋच एतमृग्वेदमभ्यतपन् ; तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यँ रसोऽजायत ॥ 3-1-3

These Riks heated up the Rigveda; from that which was heated up nectar of the form of fame, lustre, the vigour of Indriyas or sense organs, supreme strength and the essence of food was born.

The Rigveda manthras are Bees and they pondered and drew the essence from the flowers of the form of the Karmas prescribed by the Rigveda and manufactured the first essence of the form of yashas, Tejas, Indriya, Veerya and Annadya. The idea is that all these were produced from the prescribed Karmas where oblations of ghee and others were offered in the fire. The mantras are bees; prescribed Karmas are flowers. As the bees draw honey from the flowers these manthras drew the essence of soma, ghee and others and made honey of the form of Yashas, Tejas etc.

ऋग्भिः मन्त्रैः स्तोत्र शस्त्रादि अङ्गभावमुपगतैः क्रियमाणं कर्म मधु निर्वर्तकं सोमाज्यादि रसं मुञ्चति ।। तेन यश आदि उत्पन्नं भवति ॥

तद् व्यक्षरत् । तदादित्यमभितोऽश्रयत् । तद्वा एतत्, यदेतदादित्यस्य रोहितँ रूपम् ॥ 3-1-4

That result of the form of fame and others flowed profusely in a special unseen form (अदृष्टा). that took refuge around Aditya. The reddish form of Aditya is verily this.

व्यक्षरत् means विशेषेण आगमत् viz that it moved in some unseen form and it settled around Aditya and that is the reddishness of the Sun's rays. The idea is one should have the idea of this fruit of Yashas, Tejas etc., in the reddish light of the Sun. रोहित रूपे तद्बुद्धिः कर्तव्या ।

इति तृतीयाध्याये प्रथमः खण्डः

द्वितीयः खण्डः

अथ येऽस्य दक्षिणा रश्मयः, ता एवास्य दक्षिणा मधुनाड्यः ; यजूँष्येव मधुकृत; यजुर्वेद एव पुष्पम् ; ता अमृता आपः ॥ 3-2-1

The Southern rays of the Sun are verily the Southern honey cells. The Yajus manthras are the bees. Yajurveda is the flower. Those waters themselves are the Nectars.

तानि वा एतानि यजूँषि एतं यजुर्वेदमभ्यतपन् ; तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यँ रसोऽजायत ॥ 3-2-2

The Yajus heated up the Yajurveda. When pondered, fame, lustre, the Indriyas and strength and the essence of food issued from that.

तद्व्यक्षरत् तदादित्यमभितोऽश्रयत् । तद्वा एतद्, यदेतदादित्यस्य शुक्लँ रूपम् ॥ 3-2-3

That result of the form of fame and others went away in a special unseen form that took refuge around Aditya. The whitish form of Aditya is verily this.

इति तृतीयाध्याये द्वितीयः खण्डः

तृतीयः खण्डः

अथ येऽस्य प्रत्यञ्चो रश्मयः, ता एवास्य प्रतीच्यो मधुनाड्यः ; सामान्येव मधुकृतः ; सामवेद एव पुष्पम् ; ता अमृता आपः॥ 3-3-1

The Western Rays of the Sun are verily the Western Honey cells. The Samans are the bees. Samaveda is the flower. Those waters themselves are the Nectars.

तानि वा एतानि सामानि एतँ सामवेदमभ्यतपन् ; तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसोऽजायत ॥ 3-3-2

The Samans pondered over the Samaveda. When pondered, fame, lustre and the Indriyas, and strength and the essence of food were born.

तद् व्यक्षरत् ; तदादित्यमभितोऽश्रयत् ; तद्वा एतत् यदेतदादित्यस्य कृष्णं रूपम् ॥ 3-3-3

That result of the form of fame and others went away in a special unseen form. That took refuge around Aditya. The blackish form of Aditya is verily this.

इति तृतीयाध्याये तृतीयः खण्डः

चतुर्थः खण्डः

अथ येऽस्योदञ्चो रश्मयः, ता एवास्योदीच्यो मधुनाड्यः ; अथर्वाङ्गिरस एव मधुकृतः ; इतिहासपुराणं पुष्पम् ; ता अमृता आपः ॥ 3-4-1

The northern rays of the sun are the Northern Honey cells. The Atharvangiras are the honey bees. The Ithihasa and Puranas are the flowers. The waters of Purana, the Ithihasa are the Nectars.

ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणमभ्यतपन् ; तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यँ रसोऽजायत ॥ 3-4-2

The Atharvangivas pondered over the Ithihasa and Puranas. When pondered, fame, lustre, the Indriyas and strength and the essence of food were born.

तद् व्यक्षरत् ; तदादित्यमाभितोऽश्रयत् ; तद् वा एतत्, यदेतदादित्यस्य परःकृष्णँ रूपम् ॥ 3-4-3

That result of the form of the fame and others went away in a special unseen form that took refuge in Aditya. Extreme blackish colour of the Aditya is verily this.

This is a form of meditation upon Aditya for attainment of the state of deities like Vasu, Rudra and Aditya. Through the attainment of the status of Vasu and others one attains the Supreme Brahman. "Vasvadi Padaprathi poorvaka Brahmaprapthi" is the ultimate result. The various Karmas that are prescribed, to be performed with the three vedas, Ithihasas and Puranas are here metaphorically described as drawing Honey from the several lores. Oblations are offered to the sacrificial fire with the hymns and it is metaphorically described here that the results of those karmas are taking resort in Aditya.

इति तृतीयाध्याये चतुर्थः खण्डः

पञ्चमः खण्डः

अथ येऽस्योर्ध्वा रश्मयः, ता एवास्योर्ध्वा मधुनाड्यः, गुह्या एवादेशा मधुकृतः, ब्रह्मैव पुष्पम् ; ता अमृता आपः ॥ 3-5-1

The Upward rays of the sun are verily the upward honey cells. The secret teaching about Brahman are indeed the bees. The Brahman is the flower. That essence itself is Amrutha.

ते वा एते गुह्या आदेशा एतद् ब्रह्माभ्यतपन् ; तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यँ रसोऽजायत ॥ 3-5-2

These are the secret teaching of the Upanishads. They pondered over this Brahman. When pondered, fame, lustre, the Indriya and strength and the essence of food were born.

तद् व्यक्षरत् ; तदादित्यमभितोऽश्रयत् ; तद्वा एतद् यदेतदादित्यस्य मध्ये क्षोभत इव ॥ 3-5-3

That result of the form of fame and others went away in a special unseen form and took refuge in the Aditya Mandala. That is as if moving in the middle of the Aditya which is witnessed by people of steady vision.

ते वा एते रसानाँ रसाः, वेदा हि रसाः ; तेषामेते रसाः, तानि वा एतान्यमृतानाममृतानि ; वेदा ह्यमृताः ; तेषामेतान्यमृतानि ॥ 3-5-4

They are the essences of all the essences. The vedas are the essences. These are the essences of the essences of the Vedas. They are the nectars of the nectars. The Vedas are nectars. These are the nectars of those nectars.

गुह्या एव आदेशः means the secret teachings of the Upanishads as regards Brahman. ब्रह्म विषयक उपनिषद् रहस्य उपदेशाः

"रसानां रसः"-The Vedas such as Rigveda and others are लोक सार भूता or the essence of all the worlds. The essence of these essences are the results of the various Karmas that are prescribed in the Vedas. कर्म निष्पाद्यानां अति भोग्यत्त्वात् अमृतादपि अमृतत्वं इत्यर्थः । The essence of all these teachings is as follows. The rays of the sun related to the five directions such as the east, south, west, north and upward are the Honey cells. The flowers are related to the Karmas prescribed by the respective vedas. From these flowers the respective

bees of the form of the several vedic mantras bring the honey of the form of Somarasa, the milk and other substances to the Aditya Mandala. From these oblations of the form of Soma, Ajya, Payas etc., are formed the five nectars of the form of Yashas, Tejas, Veerya, Indriya and others and of the form of Rohitha, Shukla, Krishna, परःकृष्ण, and movement in the middle. These are the five nectars or Amruthas that are resorting to the middle of Aditya.

इति तृतीयाध्याये पञ्चमः खण्डः

षष्ठः खण्डः

तद् यत् प्रथमममृतम्, तद् वसव उपजीवन्त्यग्निना मुखेन, न वै देवा अश्नन्ति, न पिबन्ति ; एतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ 3-6-1

That which is the first Amrutha is enjoyed by the vasus through the medium of fire (The Vasus get satisfaction through the medium of Agni by the first of these nectars or amruthas) Gods do not eat or drink. They become satisfied by seeing this Amrutha.

त एतदेव रूपमभिसंविशन्ति ; एतस्माद्रूपादुद्यन्ति ॥ 3-6-2

They assume the form of this nectar. They rise up from these.

स य एतदेवममृतं वेद, वसूनामेवैको भूत्वाऽग्निनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति ; स एतदेव रूपमभिसंविशति ; एतस्माद्रूपादुदेति ॥ 3-6-3

He who knows this amrutha like this, becomes one of the Vasus and becomes satisfied by seeing this nectar through the medium of Agni. He enters into that form and rises up from that.

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता, वसूनामेव तावदाधिपत्यँ स्वाराज्यं पर्येता ॥ 3-6-4

He enjoys the Lordship and the sovereignty of the Vasus as long as the the sun rises in the East, and sets in the West.

In this and the coming sections, the Upanishath describes that the five nectars that are enjoyed by the deities viz. Vasu, Rudra, Aditya, Maruths and the Sadhyas and those who meditate upon them will attain Brahman through the attainment of the state of Vasu and others.

एषां पञ्चानां अमृतानां वसु रुद्र आदित्य मरुत् साध्यगण भोग्यत्वं, तदुपासीनानां वसुत्वादि प्राप्ति पूर्वक ब्रह्म प्राप्तिं च प्रतिपादयति ।

The Vasus subsist upon the first Amrutha of the form of रोहित रूप । उपजीवन means not eating. But attaining the Rohitha roopa of the form of Yashas, Tejas etc., and becoming satisfied by them. सम्विशन्ति means भोगानन्तरं उदासीना भवन्ति ।

उद्यन्ति means एतत् रूपानुभवं उद्दिश्य सोत्साहा भवन्ति । Those who know like this attain the status of the vasus and they stay in that stage so long as the reign of the Vasus lasts.

'आदित्यस्य प्राच्यां दिश्युदयः प्रतीच्यां अस्तमयश्च यावन्तं कालमनुवर्तते तावन्तं कालं वसूनां यत् आधिपत्यं यत् अप्रतिहतसंकल्पत्वलक्षणं स्वाराज्यं च तत् पर्येता परितो गन्तेत्यर्थः ।

इति तृतीयाध्याये षष्ठः खण्डः

सप्तमः खण्डः

अथ यद् द्वितीयममृतम् , तद् रुद्रा उपजीवन्तीन्द्रेण मुखेन । न वै देवा अश्नन्ति, न पिबन्ति ; एतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ 3-7-1

The Rudras enjoy the second amrutha through the medium of Indra. Gods do not eat or drink. They become satisfied by seeing this Amrutha.

त एतदेव रूपमभिसंविशन्ति ; एतस्माद्रूपादुद्यन्ति ॥ 3-7-2

They enter into that form itself and they emerge from this form at will.

स य एतदेवममृतं वेद, रुद्राणामेवैको भूत्वेन्द्रेणैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति ; स एतदेव रूपमभिसंविशति ; एतस्माद्रूपादुदेति ॥ 3-7-3

He who knows this Nectar like this, becomes one of the Rudras and becomes satisfied by seeing this nectar itself through the medium of Indra. They enter into that form of Rudras and arise from that form.

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता, द्विस्तावत्, दक्षिणत उदेतोत्तरतोऽस्तमेता, रुद्राणामेव तावदाधिपत्यँ स्वाराज्यं पर्येता ॥ 3-7-4

He enjoys the lordship of Rudras as long as there is Sunrise in the south and sunset in the north. This period will be twice the period of sunrise in the east and sunset in the west.

The statement of East and South directions is to be noted as related to our view. The statement of Udaya and Asthamana is mentioned as related to the persons that have attained the state of Rudras. In this section the benefits of the meditation upon the Rudra roopa is described. The Sun, Moon go around the Meru mountain and when the Sun goes to the west of Meru, he sets for the people on the side of Meru, there he moves from south to the North. The sun rises and sets for the people on that side in the South and the North. The period during which the sun rises and sets thus there is the duration of the lord ship of Rudras.

इति तृतीयाध्याये सप्तमः खण्डः

अष्टमः खण्डः

अथ यत् तृतीयममृतम्, तदादित्या उपजीवन्ति वरुणेन मुखेन । न वै देवा अश्नन्ति, न पिबन्ति ; एतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ 3-8-1

The Adityas enjoy the third Amrutha and enjoy the same through the medium of Varuna. Gods do not eat or drink but they become satisfied by seeing this very Nectar.

त एतदेव रूपमभिसंविशन्ति ; एतस्माद्रूपादुद्यन्ति ॥ 3-8-2

They enter into this form of Adityas and arise from it.

स य एतदेवममृतं वेद, आदित्यानामेवैको भूत्वा वरुणेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति ; स एतदेव रूपमभिसंविशति ; एतस्माद्रूपादुदेति ॥ 3-8-3

He who knows this Nectar thus becomes one of the Adityas and through the medium of varuna enjoys the amrutha by seeing it and when liberated, he enters into the form of Adityas and comes out of that form.

स यावदादित्यो दक्षिणत उदेता उत्तरतोऽस्तमेता, द्विस्तावत्, पश्चादुदेता पुरस्तादस्तमेता, आदित्यानामेव तावदाधिपत्यँ स्वाराज्यं पर्येता ॥ 3-8-4

He enjoys the Lordship and sovereignty of Adityas during the period when the Sun having risen in the South, sets in the North. This period will be twice the period of the sunrise in the East and Sunset in the West.

इति तृतीयाध्याये अष्टमः खण्डः

नवमः खण्डः

अथ यच्चतुर्थममृतम् , तन्मरुत उपजीवन्ति सोमेन मुखेन ; न वै देवा अश्नन्ति, न पिबन्ति ; एतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ 3-9-1

The Maruths see and enjoy the fourth Amrutham through Soma. The Gods do not eat, do not drink. They rejoice seeing this amrutha.

त एतदवे रूपमभिसंविशन्ति ; एतस्माद्रूपादुद्यन्ति ॥ 3-9-2

When liberated they enter into this form and they arise out of it.

स य एतदेवममृतं वेद, मरुतामेवैको भूत्वा सोमेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति ; स एतदेव रूपमभिसंविशति ; एतस्माद्रूपादुदेति ॥ 3-9-3

He who knows this Amrutha thus becomes one of the Maruths themselves and enjoys seeing this Amrutha through Soma. He enters into this form of Maruths and comes out of that form.

स यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता, द्विस्तावत्, उत्तरत उदेता दक्षिणतोऽस्तमेता, मरुतामेव तावदाधिपत्यँ स्वाराज्यं पर्येता ॥ 3-9-4

He enjoys the Lordship and sovereignty of the Maruths and rejoices as long as the Sun arises in the east and sets in the west. This will be Twice that period he arises in the south and sets in the north.

इति तृतीयाध्याये नवमः खण्डः

दशमः खण्डः

अथ यत् पञ्चमममृतम्, तत् साध्या उपजीवन्ति ब्रह्मणा मुखेन, न वै देवा अश्नन्ति, न पिबन्ति ; एतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ 3-10-1

The Sadhyas see the fifth Amrutha and enjoy it through the medium of Brahma, the four faced God. Gods neither eat nor drink. They become satisfied by seeing this Amrutham.

त एतदेव रूपमभिसंविशन्ति ; एतस्माद्रूपादुद्यन्ति ॥ 3-10-2

When liberated they enter into this form and rise above from this form.

स य एतदेवममृतं वेद, साध्यानामेवैको भूत्वा ब्रह्मणैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति ; स एतदेव रूपमभिसंविशति ; एतस्माद्रूपादुदेति ॥ 3-10-3

He who knows this Nectar like this becomes one of the Sadhyas and enjoys seeing this Nectar through the medium of Brahma. He enters into this form alone and arises from this.

स यावदादित्य उत्तरत उदेता दक्षिणतोऽस्तमेता, द्विस्तावत्, ऊर्ध्व उदेताऽर्वागस्तमेता, साध्यानामेव तावदाधिपत्यँ स्वाराज्यं पर्येता ।। 3-10-4

He enjoys the lordship and sovereignty of Sadhyas and rejoices during the period when the Sun rises in the North and sets in the South. This will be twice the duration of the Sunrise above and Sunset below.

इति तृतीयाध्याये दशमः खण्डः

एकादशः खण्डः

अथ तत ऊर्ध्व उदेत्य नैवोदेता नास्तमेता, एकल एव मध्ये स्थाता । तदेष श्लोकः ॥ 3-11-1

Then having arisen above, he will neither arise above nor set down. He stays in the middle all alone. In this behalf there is this verse.

न वै तत्र स निम्लोच नोदियाय कदाचन । देवास्तेनाहँ सत्येन मा विराधिषि ब्रह्मणा ।। इति 3-11-2

There is surely no setting or rising ; O Gods, let me not go against Brahman because of uttering that truth itself. नैव तत्र न निम्लोचः ॥

The Upasana upon Brahman in the state of the effect having Aditya as his body, [आदित्यशरीरक - कार्यावस्थब्रह्मणः उपासनम्] and having the designation of Aditya, who is characterised with the functions of rising and setting, who has the form of ज्योतिर्मण्डल which is metaphorically described as देवमधु, which is the आश्रय of the fine nectars of the form of the रोहित, शुक्ल, कृष्णं, परःकृष्णं, मध्ये क्षोभत इव. and which are enjoyed by the Vasus, Rudras, Adityas, Maruths and Sadhyaganas, was taught so far. Now the meditation upon Brahman who is having the आदित्यजीव as his body is taught - '(नामरूपकृत्यादिरहित) अकार्यावस्थादित्य जीवशरीरक ब्रह्मोपासनं दर्शयति' । It is expounded by Bhagavan Ramanuja under the sutra, 'भावं तु बादरायणोऽस्ति हि' (वे.सू. १-३-३२) as follows - 'असौ वा आदित्यो देवमधु' इत्यारभ्य 'अथ तत ऊर्ध्व उदेत्येत्यतः प्राक् आदित्यवस्वादि कार्यविशेषावस्थं ब्रह्मोपास्यमुपदिश्यते ।

'अथ तत ऊर्ध्व उदेत्येत्यादिना आदित्यान्तरात्मतया अवस्थितं कारणावस्थमेव ब्रह्मोपास्यं उपदिश्यते । तदेवं कार्यकारणोभयावस्थं ब्रह्मोपासीनः कल्पान्तरे वस्वादित्वं प्राप्य तदन्ते कारणं परं ब्रह्मैवाप्नोति ।'

तत ऊर्ध्व उदेत्य -means rising above that. The Brahman who is in the form of the cause as the अन्तरात्मन् of Aditya . That state of

Brahman is uniform without any rising or setting. In the verse which is the prayer of some Yogin addressed to the Gods, it is prayed that he may be capable of attaining Brahman. सः न निम्लोचः means मुक्तादित्यान्तर्यामी परमात्मा नास्तमितः । नोदियाय means न उदितश्च ।।

मा विराधिषि means let me not have any Virodha with him. That means let me not be deprived of his attainment.

न ह वा अस्मा उदेति, न निम्लोचति । सकृद्दिवा हैवास्मै भवति य एतामेवं ब्रह्मोपनिषदं वेद ।। 3-11-3

For him who knows this Madhu Vidya in this way, there will be no rising or setting of the Sun. There is a continuous day for him.

ब्रह्मोपनिषदं means ब्रह्मविद्यां । वेद means अनुतिष्ठति । सकृत्दिवा - सदैव अहर्भवति । That means संततं सर्व विषयकसाक्षात्कारः भवति ।

तद्धैतत् ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्यः । तद्धैतदुद्दालकायारुणये ज्येष्ठाय पिता ब्रह्म प्रोवाच ।। 3-11-4

Brahma taught this Madhu Vidya to Prajapathi. Prajapathi inturn taught Manu and Manu taught this to his descendents. This was taught to Uddalaka Aruni the eldest son of his father by his father.

इदं वाव तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात्, प्राणाप्याय बाऽन्तेवासिने ।। 3-11-5

The father should teach his eldest son this Upasana of Brahma, or he may instruct to a devoted disciple.

नान्यस्मै कस्मै चन ; यद्यप्यस्मा इमामद्भिः परिगृहीतां धनस्य पूर्णां दद्यात्, एतदेव ततो भूय इति एतदेव ततो भूय इति ।। 3-11-6

It should not be taught to any one else even if one were to give the entire earth surrounded by the Sea and being full of wealth. This Madhu Vidya is greater than all that. This Madhu Vidya is greater than all that.

इति तृतीयाध्याये एकादशः खण्डः

द्वादशः खण्डः

ब्रह्मणो गायत्रीसादृश्यानुरूपा विद्या

गायत्री वा इदँ सर्वं भूतं यदिदं किञ्च । वाग्वै गायत्री । वाग्वा इदँ सर्वं भूतं गायति च त्रायते च ।। 3-12-1

All entities that exist here are Gayathri. Speech itself is Gayathri. All these entities are verily speech. Speech alone is all these entities. It (Gayathri) sings and protects. (Here Gayathri signifies Brahman)

On account of the similarity of Gayathri with Brahman having four quarters and being of six forms, the meditation upon Brahman having similarity with Gayathri is introduced here.

The mantra "इन्द्रश्शचीपतिः बलेन पीडितः दुश्च्यवनो वृषा समित्सु, सा सहिः" - is an illustration of Gayathri having four padas. Each Pada has six letters and therefore it is षड्विधा or of six forms. For Brahman also there are four quarters or padas. The first pada is the order of Atmans called by the term - भूत । सर्व भूत शब्दित आत्मवर्गः एकः पादः । The Prithviloka is of the form of भोगस्थान earned by Karma. This is another pada. The body which is भोगोपकरण is another pada. The hrudaya which is a particular place which is आत्मस्थित्यनुगुण is another pada. Thus Brahman has four padas and is also of six forms. i.e. गानकर्मत्व, त्राणकर्मत्व, सर्वभूतप्रतिष्ठात्व, सर्व भूतानतिवर्त्यत्व, सर्व प्रतिष्ठात्व, सर्व प्राण अनतिवर्त्यत्व । So Brahman also has these six forms.

This mantra describes that in Brahman one should think of Gayathri Sadrshya. The term Gayathri in this mantra does not refer to the well known Gayathri mantra, because the gayathri mantra is not thought of 'भूतादि पादचतुष्टय' । The term Gayathri signifying Brahman is meant for तत् सादृश्यानुसन्धान । Brahman is also of the form of Shabda as described in parasara Smruthi - 'शब्दमूर्तिधरस्यैतत् रूपं विष्णोः महात्मनः' । वाग्रूपमेव ब्रह्म सर्वाणि भूतानि अभिधत्ते । 'त्रायते' - हिताहित विधिनिषेध मुखेन त्रायते च ।।

या वै सा गायत्री इयं वाव सा येयं पृथिवी । अस्यां हीदं सर्वं भूतं प्रतिष्ठितमेतामेव नातिशीयते ।। 3-12-2

That this gayathri is verily Prithvi or the Earth. All living beings are established on Prithvi or Earth. All living beings do not verily transcend the Prithvi.

Prithvi or the Earth is containing one quarter of Brahman. ie. सर्व भूतरूप एक पादयुता । Prithvi also is Brahmatmaka. So it is capable of supporting all living beings that are subjected to Karma. They cannot transgress Prithvi on account of their being dominated by Karma itself. Brahman is of the form of speech itself because it expresses the names of all entities. It protects by means of prescribing the good and prohibiting the bad. So Brahman of the form of speech is described by the word Gayathri on account of its two functions. viz. भूत गान कर्तृत्व and सर्व भूत त्राण कर्तृत्व । Speech sings about all creatures and protects all creatures.

या वै सा पृथिवी इयं वाव सा यदिदमस्मिन् पुरुषे शरीरम् । अस्मिन् हीमे प्राणाः प्रतिष्ठिताः एतदेव नातिशीयन्ते ।। 3-12-3

That earth which is such is verily the body that a man has, because vital forces are established in this body and they do not transcend this body. न अतिशीयन्ते नातिवर्तन्ते ।।

The Third pada of Brahman designated as Gayatri is described here. The term Purusha in this mantra signifies Jivatman characterised by the body i.e. शरीर विशिष्ट जीवः । The Brahman signified by Gayatri having the quarter of the Prithvi is verily characterised by the Pada of the form of the body. The word Bhutha, Prithvi are having meanings extending upto Brahman. The Sarira is also Brahmatmaka and so has सर्वभूतप्रतिष्ठितत्वम् ।

यद्वै तत् पुरुषे शरीरमिदं वाव तद् यदिदमस्मिन्नन्तः पुरुषे हृदयम् । अस्मिन् हीमे प्राणाः प्रतिष्ठिताः एतदेव नातिशीयन्ते ।। 3-12-4

The body which is in the Purusha is verily the Hridaya or heart which is in this Purusha. Are not the vital Airs established in this Hridaya ? This they cannot transgress and it never leaves it.

The fourth pada of Brahman designated as Gayathri is the heart or हृदय ie. it is हृदयशरीरक । By the term Prana the five fold functions of the Vital Airs or the functions of the Indriyas are signified. They are established in the Hridaya through the associations with the nerves.

सैषा चतुष्पदा षड्विधा गायत्री । तदेतदृचाऽभ्यनूक्तम् ।। 3-12-5

That Gayathri, which is such and has four feet (Pada) and six kinds, that fact is spoken of by a Rik mantra.

तावानस्य महिमा ततो ज्यायाँश्च पुरुषः । पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवि इति ।। 3-12-6

The greatness of this is so much. But the purusha (Paramatman) is greater than that. All living beings are a quarter of that. Three immortal quarters of this are in the celestial "Dyuloka".

If it is doubted whether the greatness of Brahman is not limited if it is described as having quarters, the mantra quoted further clears the doubt by declaring that the greatness of Brahman is not this much, but greater than all that. तदेतत् - means this Brahman of the name of Gayathri. This Rik addresses Gayathri, and describes its greatness. The purusha means the Paramatman who is of greater glory than what has been so far described. 'सर्वा भूतानि' means all sentient beings associated with matter that are included in the created world. 'कार्यजगदन्तर्गताः अचित्संसृष्टचेतनाः । ते सर्वे अंशमात्रमित्यर्थः। The meaning of the term "Tripath' is explained in two ways by Ranga Ramanuja. (1) The non-material objects of enjoyment, the non-material places of enjoyment and the non-material instruments of enjoyment. That which is qualified by these is "Tripath" or (2) The three glories may be (a) the Nityas who are the presiding deities of all things that are included in this universe in the form of divine ornaments and weapons of the lord (b) the Nitya Siddhas who are devoted to the eternal experience of the Lord alone. (c) the liberated atmans. The term 'दिवि' means the 'अप्राकृत स्थान विशेष' whcih is beyond the समष्टि and व्यष्टि tatvas. परमात्मनः अमृतं पाद त्रयं इत्यर्थः The Tripatva or three quarters may be "Aprakritha Bhogya" Bhogasthana and "Bhogopakarana Visheshas'. Or it may mean (1) भूषणास्त्रादि रूपेण जगदन्तर्गत वस्तु अभिमानिभिः नित्यैः, (2) भगवदनुभवमात्र परैः नित्यसिद्धैः, (3) मुक्तैश्च आत्मभिः

यद्वै तद् ब्रह्मेति इदं वाव तत् योऽयं बहिर्धा पुरुषादाकाशः । यो वै स बहिर्धा पुरुषादाकाशः ॥ 3-12-7

That which is Brahman is indeed this ether which is outside this purusha. That ether which is outside a person.

The ether which is within the body of this Purusha is non-different from the external Akasa which is equal to Brahman on account of its pervasion of all its effects, and its having no form and movement. 'स्वकार्यव्याप्तत्वात्, अमूर्तत्वात्, अचलत्वात्' ।

The space outside the purusha is described to be similar to Brahman for extoling the greatness of the space in the heart. The greatness of the हृदयाकाश is expounded by declaring that it is non-different from the external ether. The heart or हृदय is declared as the fourth quarter of Brahman and it is taught to be meditated upon.

Though there is difference between the Akasa inside and the Akasa outside the अभेद निर्देश or statement of oneness is on account of the oneness of the 'धर्मि' । The idea is the Akasha which is within the body is non-different from the Akasa which is outside, which is similar to Brahman.

अयं वाव स योऽयमन्तः पुरुषे आकाशः । यो वै सोऽन्तः पुरुष आकाशः ॥ 3-12-8

That space which is outside the person is verily the space within the person. That space with in a person is surely space within the heart.

The Akasa or Ether which is within the heart is praised here and by this praise of the Hrudayakasha the Hrudaya which was pointed out as fourth pada is also being praised.

अयं वाव स योऽयमन्तर्हृदय आकाशः । तदेतत् पूर्णमप्रवर्ति । पूर्णामप्रवर्तिनीं श्रियँ लभते, य एवं वेद ॥ 3-12-9

This Akasa which is within the Purusha is verily the Akasa within the Heart. This is Purna or full and it is unchanging and firm. One who realises like this through meditation attains ever lasting, infinite good (Wealth).

This Brahman of the four quarters and of six forms was described as existing in the Universe. A doubt may arise that it may be limited and non-firm "परिच्छिन्नत्व अस्थिरत्व शङ्का" To avoid this

doubt that Akasa is described as purnam and अपवर्ति । पूर्णम्- means अपरिच्छिन्नम् । अप्रवर्ति means अचलं ।

The wealth of this nature is मुक्तैश्वर्य alone as it is अनन्त स्थिर ।

This infinite wealth is verily the bliss of Moksha. The ether which is within the heart of the Purusha is infinite and is firm and eternal. He who realises like this will gain infinite and unchangeable wealth of liberation.

इति तृतीयाध्याये द्वादशः खण्डः

त्रयोदशः खण्डः

(गायत्रीब्रह्मणः द्वारपोपासनम्)

तस्य ह वा एतस्य हृदयस्य पञ्च देवसुषयः । स योऽस्य प्राङ्सुषिः, स प्राणः, तच्चक्षुः, स आदित्यः । तदेतत् तेजोऽन्नाद्यमित्युपासीत । तेजस्व्यन्नादो भवति, य एवं वेद ॥ **3-13-1**

There are indeed five doors to the heart presided over by five deities. The eastern door is Prana, that verily is the Eye. That is Aditya. One should meditate upon Aditya the gate keeper of the Eastern direction as the deity of lustre and food. One who meditates like this will be lustrous and enjoyer of food.

The meditation upon the guardians of the several doors of the heart is prescribed here as an accessory to Brahmopasana. The Hrudaya was pointed out as the fourth quarter of Brahman earlier and here the five doors of the heart which are the अधिष्ठानs of the five deities are described. The Aditya is the Anugrahaka of the eye which is nourished by the particular functions of the Prana. The meditator meditates upon this dwarapala as consisting of lustre and food. So he also will be blessed, with Lustre and food. 'तेजस्वित्वम्' means लावण्यम् ।

अथ योऽस्थ दक्षिणः सुषिः, स व्यानः, तच्छ्रोत्रम्, स चन्द्रमाः । तदेतत् श्रीश्च यशश्चेत्युपासीत । श्रीमान् यशस्वी भवति, य एवं वेद ॥ **3-13-2**

The southern gate of this heart is Vyana. That is indeed the Ear; that is the Moon and that presiding deity should be meditated upon as fame and as prosperity. One who meditates like this becomes wealthy and famous.

श्रीमान् means संपत्तिमान् ।

अथ योऽस्य प्रत्यङ् सुषिः, सोऽपानः, सा वाक्, सोऽग्निः । तदेतत् ब्रह्मवर्चसमन्नाद्यमित्युपासीत । ब्रह्मवर्चस्यन्नादो भवति, य एवं वेद॥ **3-13-3**

The Western gate of this is indeed Apana. That is speech; that is fire. The presiding deity of this door should be meditated upon as Brahma Varchas. (Lustre of Vedic study) and enjoyer of food. One who meditates thus, becomes possessed of the lustre of vedic studies and he becomes an enjoyer of food.

ब्रह्मवर्चसम् means वृत्ताध्ययनजम् तेजः ।

अथ योऽस्योदङ् सुषिः, स समानः, तन्मनः, स पर्जन्यः । तदेतत् कीर्तिश्च व्युष्टिश्चेत्युपासीत । कीर्तिमान् व्युष्टिमान् भवति, य एवं वेद ॥ **3-13-4**

The Northern gate of this is Samana. That is indeed the mind; that is Parjanya. This deity presiding over this gate is to be meditated upon as possessing fame and lustre of the body. One who meditates thus will be endowed with fame and a lustrous body.

पर्जन्यः देवता विशेषः । व्युष्टिः देहकान्तिः - gracefullness of the body.

अथ योऽस्योर्ध्वः सुषिः स उदानः, स वायुः, स आकाशः । तदेतदोजश्च महश्चेत्युपासीत । ओजस्वी महस्वान् भवति , य एवं वेद ॥ 3-13-5

Now the upword door of this is Udana. That indeed is the Vayu; that is verily Akasa. The presiding deity of this door should be meditated upon as having vigour and greatness. He who meditates like that will be endowed with vigour and greatness.

अकाशश्च देवता विशेषः । ओजः बलम् ।

ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपाः । स य एतानेवं पञ्च ब्रह्मपुरुषान् स्वर्गस्य लोकस्य द्वारपान् वेद, अस्य कुले वीरो जायते। प्रतिपद्यते स्वर्गं लोकम्, य एतानेवं पञ्च ब्रह्मपुरुषान् स्वर्गस्य लोकस्य द्वारपान् वेद ॥ 3-13-6

These five Brahmapurushas as characterised above viz., the Sun, the Moon, Fire, Parjanya and Akasa are the door keepers of the heart that is verily the abode of Brahman. (They may be taken even on the Aathivahikas or deities that lead one to Supreme Brahman). He who meditates upon these five Brahman purushas, the door keepers of the world of Brahman, obtains valiant sons and ultimately attains the abode of Paramatman.

These five deities viz Aditya, Chandra, Agni, Parjanya and Akasa characterised by the several attributes as mentioned there in are Brahma Purushas, or persons related to Brahman. They are the door keepers of the world of Brahman which is called as the ether of the heart, or they may be taken as Aathivahikas that lead to the world of Brahman. This mantra describes the subordinate fruits (आनुषंगिकं फलम्) of attainment of this upasana and the ultimate fruit or प्रधान फलं is described as स्वर्गम् लोकम् प्रतिपद्यते । On account of the meditation upon the door keepers of the world of Brahman, the meditator attains the world of Brahman unobstructed.

भगवल्लोक द्वारपालक उपासनया अनिवारितः सन्; भगवल्लोकं प्रतिपद्यते इत्यर्थः । This also implies that the Eye, the Ear, Speech the mind and the organ of smell are the obstructions for attaining the Brahman in the heart. One who conquers them will be able to penetrate into the truth in the heart.

ज्योतिर्ब्रह्मोपासनम्

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेषु, इदं वाव तद् यदिदमस्मिन् अन्तः पुरुषे ज्योतिः । तस्यैषा दृष्टिः ॥ 3-13-7

Now that light which shines above this heaven, higher than everything in the highest worlds beyond which there are no other worlds, that is the same light which is within man. This is the perception of that.

This mantra is introduced for meditation upon the Supreme Brahman in the form of the light of the gastric fire. कौक्षेय ज्योति रूपत्वेन उपासना विधानाय । This Supreme Brahman, the bestower of all desires is described as related to the Dyuloka and the Upasana is related to the meditation upon Brahman as Gayathri. विश्वतः पृष्ठेषु - The term Vishva here signifies everything that is contained in this world - जगदन्तर्वर्ति व्यष्टि जाते । The word सर्व signifies समष्टितत्व । Collectivity of all entities. अनुत्तमेषु means that there is nothing greater than that Supreme abode. इदम्ज्योतिः This light which is resplendent i.e. दिवः परस्तात् दीप्यमानम् त्रिपात् ब्रह्म ।। 'इदम् वाव अन्तर्ज्योतिः' - The gastric fire is अन्तर्ज्योतिः i.e. The supreme brahman who has this gastric fire as his body - कोक्षेय ज्योतिश्शरीरकमेव इत्यर्थः । The Gita

also says that he is of the form of Vaisvanara in अहं वैश्वानरो भूत्वा... etc. One should meditate that he is having that Paramatman as his Antaratman. तदात्मकत्वानुसंधानम् कर्तव्यं इत्यर्थः ।

यत्रैतदस्मिन् शरीरे सँस्पर्शेनोष्णिमानं विजानाति । तस्यैषा श्रुतिः, यत्रैतत् कर्णावपिगृह्य, निनदमिव, नदथुरिव, अग्नेरिवज्वलत उपश्रृणोति । तदेतत् दृष्टश्च श्रुतश्चेत्युपासीत । चक्षुष्यः श्रुतो भवति, य एवं वेद य एवं वेद ॥ 3-13-8

This is the perception of that Agni felt by the experience of heat by touching the body. That is how its presence is felt when on closing the ears one hears of the sound as it were rumbling, just like bellowing , just like sound of clouds and the sound of blazing fire. That is the sound of that agni. That Jyothi should be meditated upon as seen and heard. He who realises like that becomes endowed with fame and handsomeness.

The gastric fire which is the body of Paramatman is to be meditated upon as characterised by the qualities of Drishtatva and Srutatva.

एषा द्रष्टिः means इदम् दर्शनम् । That means this is the perception of gastric fire which is the Sarira of that Paramatman. The perception of heat when the body is touched relates to the जाठराग्नि and therefore, that is the realisation of the touch of gastric fire. उष्णस्पर्शस्य जाठराग्नि सम्बन्धित्वात् तत् स्पर्श साक्षात्कारएव - तत् साक्षात्कारः । When a person presses his ears with his fingers, he hears the sound of fire within the body, which will be directly hearing the sound of blazing fire, which is just like the rumbling noise of the chariot or the noise of the bellowing of the Bull or the blazing noise of fire outside. तदेव जाठराग्नि श्रवणम् । The idea is that one should meditate upon the Kauksheya Jyothi which is the body of Paramatman. The

attributes with which the gastric fire is to be meditated are Drustatva and Srutatva. The significance of this is expounded in the sutra. 'ज्योतिः चरणाभिधानात्' । (Vedanta Sutra 1-1-24)

इति तृतीयाध्याये त्रयोदशः खण्डः

चतुर्दशः खण्डः

शाण्डिल्यविद्या

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत । अथ खलु क्रतुमयः पुरुषः । यथाक्रतुरस्मिन् लोके पुरुषो भवति, तथेतः प्रेत्य भवति । स क्रतुं कुर्वीत ॥ 3-14-1

All this is verily Brahman as this is born of Brahman, as this is born of Brahman, withdrawn into Brahman and as it is living in Brahman. Being calm, he should meditate upon Brahman. The purusha is characterised by meditation. As one meditates upon Brahman here in this world, so he becomes after departing from this world. A purusha therefore should meditate upon Brahman with conviction.

The meditation upon Brahman as taught, by Shandilya is introduced here. 'तज्जलान्-जायते इति जम् ; लीयते इति लम् ; अनिति इति अन् । अनिति means जीवति । The term सर्वं signifies सर्व शरीरक । तज्जत्वात्, तल्लत्वात् तदनत्वात् सर्वात्मकं ब्रह्मेति शान्तः सन् उपासीत इत्यर्थः । Here तज्जत्व and तल्लत्व are related to Brahman having the gross chith and Achith as its body. 'तदनत्वं i.e. तन्नियाम्यत्वं is related to mere chethana and Achethana. Ramanuja explains in Sri Bhashya सर्वोत्पत्ति स्थिति प्रलय कारणत्वेन सर्वस्य आत्मतया अनुप्रवेशकृत जीवयितृत्वेन च 'सर्वात्मकं ब्रह्मोपासीत इति उपासनम् विधाय' etc.

'शान्तः' ब्रह्मात्मकत्वं सर्वस्य शास्त्रात् अवगम्य, रागद्वेषादि रहितस्सन्

वक्ष्यमाण गुणकम् ब्रह्म उपासीत । - 'क्रतु' means उपासनम् ।As one meditates so he becomes in the other world.

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदभ्यात्तोऽवाक्यनादरः।। 3-14-2

He is known by the pure mind, He has Prana as his body. He haw a brilliant form. He is of true will. He is the self of even the celestial ether. The entire universe is his creation. He is having pure objects and istruments of enjoyment. He is endowed with non-material odour and non-material taste. He has assumed all this host of auspicious qualities. He is without speech as he has nothing to gain as he is perfectly glorious.

The Paramatman can be grasped by the mind that is purified on account of practice of the Sadhana Sapthaka. 'प्राण शरीर' - means he is the supporter of all pranas in this universe. भारूपः - भास्वर रूपः। Sruthi says आदित्यवर्णः. The idea is that he has an auspicious non-material (अप्राकृत) body which is resplendent with infinite auspicious qualities. 'आकाशात्मा । आकाशवत् सूक्ष्म स्वच्छ स्वरूपः ।It may be said that he is the self of the अव्याकृत आकाश which is the cause of everything. He shines out himself and makes others also shine out. 'सर्वकर्मा' - All this universe is his creation. 'सर्वम् जगत् यस्य कर्म' । 'सर्वकामः - काम्यन्ते इति कामाः; भोग्य भोगोपकरणादयः ते परिशुद्धाः। 'सर्वमिदम् अभ्यात्तः स्वीकृतवान् । He has all these hosts of auspicious qualities. अनादरः, अवाकी' - He has attained all desires and so is without any interest in anything. He is परिपूर्ण ऐश्वर्य युक्त :।

एष म आत्मा अन्तर्हृदयेऽणीयान् व्रीहेर्वा यवाद्वा सर्षपाद्वा श्यामाकाद्वा श्यामाकतण्डुलाद्वा । एष म आत्माऽन्तर्हृदये ज्यायान् पृथिव्याज्याया नन्तरिक्षात् ज्यायान् दिवो ज्यायनेभ्यो लोकेभ्यः ।। 3-14-3

This Paramatman who is residing in my heart is smaller than a grain of rice, a barley corn, a muster seed and the grain of Millet. He is at the same time greater than the earth, greater than the intermediary region, greater than the celestial region and he is greater than all these worlds.

This Mantra points out the essential nature of the Paramatman to be attained, who is to be meditated upon as present within one's heart. The paramatman is existing within the heart assuming small propositions for purposes of meditation by the Jivatman. He is to be meditated upon as smaller than corn or paddy etc., but though he is within the heart, he is of infinite proportions by his essential nature. He is greater than earth, heaven and all these worlds. The idea is one should meditate upon that Supreme Brahman who is residing in the cave of our heart out of great compassion and eagerness to lift us up from samsara.

एवं भूतं परंब्रह्म परम कारुण्येन अस्मदुज्जिजीवयिषया अस्मद् हृदये सन्निहितं इति अनुसंधातव्यं ।

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादर एष म आत्माऽत्नर्हृदय एतद् ब्रह्म । एतमितः प्रेत्यामिसंभवितास्मीति यस्य स्यादद्धा न विचिकित्साऽस्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः।। 3-14-4

This paramatman is doer of all actions. He has every object of desire for himself. He is possessed of all fragrance and all tastes (non-material). He has possessed all these auspicious things. He is without speech. He is not requiring any object and so he is disinterested. This Paramatman is within my heart and he is the same as Brahman. One who has firm knowledge that he would attain that paamatman after leaving this world and who does not entertain any doubts about it, for him there will be the Supreme good says or declares Shandilya.

This Supreme principle within the heart is the Supreme Brahman and one should have a firm knowledge that he would attain this Brahman, going to his particular abode viz. Vaikunta, after giving up the final body. He should have no doubt about his attainment of Brahman after casting away his body here. This meaning of this mantra is discussed and explained in the Sutra सर्वत्र प्रसिद्धोपदेशात् (वे.सू. 1-2-1)

इति तृतीयाध्याये चतुर्दशः खण्डः

पञ्चदशः खण्डः

त्रैलोक्यात्मककोश विज्ञानम्

अन्तरिक्षोदरः कोशो भूमिबुध्नो न जीर्यति । दिशो ह्यस्य स्रक्तयो द्यौरस्योत्तरं बिलम् । स एष कोशो वसुधानस्तस्मिन् विश्वमिदँ श्रितम्॥ 3-15-1

The mid region is the sheath. The earth is its bottom and it does not get exhausted. The directions themselves are its corners. The heaven is its upper opening. This sheath is the treasury where the wealth of the form of Karma phala is deposited. In it all this universe is held.

The wisdom of the sheath containing all the three worlds - त्रैलोक्यात्मक कोश विज्ञानम् is introduced here. This wisdom yields the benefit of longevity of life ot the sons. पुत्र दीर्घायुष्य फलकम् । । अन्तरिक्ष is the उदर or middle part. कोश - means it is just like a sheath or treasury. It lasts for a longtime and so is described as न जीर्यति - न विनश्यति । स्रक्तयः means corners. उत्तरं बिलं - means ऊर्ध्वमुखम् । This is a treasury where the wealth is deposited. कर्मफलाख्यं वसु धीयते अस्मिन् इति वसुधानः । The meaning of the statement तस्मिन् विश्व मिदम् is the entire universe which is perceived in the form of agents and

results is taking refuge in this - कर्म कर्तृ फलात्मकं इदम् परिदृश्यमानम् कृत्स्नम् जगत् तस्मिन् श्रितम् ।

तस्य प्राची दिक् जुहू र्नाम, सहमाना नाम दक्षिणा, राज्ञी नाम प्रीतीची, सुभूता नामोदीची । तासां वायुर्वत्सः । स य एतमेवं वायुं दिशां वत्सं वेद, न पुत्ररोदँ रोदिति । सोऽहमेतमेवं वायुं दिशां वत्सं वेद ; मा पुत्ररोदँ रुदम् ॥ 3-15-2

The name of the eastern side is Juhu, the southern side is named Sahamana, the western side is called Rajni, the Northern side Subhuthaa. The air is their son. He who knows this air as the son of the directions will not have to cry for the loss of the son. "I know this air as the son of the directions. May I not cry for the loss of a son".

अरिष्टं कोशं प्रपद्येऽमुनाऽमुनाऽमुना ; प्राणं प्रपद्येऽमुनाऽमुनाऽमुना ; भूः प्रपद्येऽमुनाऽमुनाऽमुना ; भुवः प्रपद्येऽमुनामुनाऽमुना ; स्वः प्रपद्येऽमुनाऽमुनाऽमुना ॥ 3-15-3

I Surrender unto the indesructible sheath for the sake of this one; this one ; this one. I surrender unto Prana in the earth for the sake of this one; this one; this one. I surrnder unto the भूः - the earth for the sake of this one; this one ; this one. I surrender unto भुवः - the intermediate space for this one, this one, this one. I surrender unto स्वः - The heaven for the sake of this one; this one, this one.

These are mantras that are to be recited surrendering for gaining कोश विज्ञान । कोशविज्ञान अङ्ग भूतान् प्रपदन मन्त्रान् आह । The name of the son is repeated thrice everytime uttering each mantra seeking shelter for longevity of the Son.

स यदवोचम् - प्राणं प्रपद्य इति , प्राणो वा इदँ सर्वं भूतम् , यदिदं किञ्च तमेव तत् प्रापत्सि ॥ 3-15-4

When I said this, "I take shelter in the prana", " the vital force or Prana, is indeed all that exists. I take refuge in that itself."

The four mantras that were mentioned earlier as प्राणं प्रपद्ये etc, are explained by the Sruthi itself. The idea is by statement - प्राणं प्रपद्ये, I surrendered unto all this universe which is प्राणात्मक ।

अथ यदवोचम् - भूःप्रपद्य इति, पृथिवीं प्रपद्ये, अन्तरिक्षं प्रपद्ये, दिवं प्रपद्ये इत्येव तदवोचम् ॥ 3-15-5

"Then when I said this viz. "I take repurge in the earth" thereby I surely said I take refuge in the intermediary space and I take refuge in heaven .

भूः प्रपद्ये इत्यस्य त्रीन् लोकान् प्रपद्ये इत्यर्थः ।

अथ यदवोचम् - भुवः प्रपद्य इति, अग्निं प्रपद्ये, वायुं प्रपद्ये, आदित्यं प्रपद्ये, इत्येव तदवोचम् ॥ 3-15-6

Then when I said "I take refuge in भुवः or the intermediary space", there by I surely said this viz.," I take refuge in fire; I take refuge in air and I take refuge in aditya".

अथ यदवोचम् - स्वः प्रपद्य इति, ऋग्वेदं प्रपद्ये, यजुर्वेदं प्रपद्ये, सामवेदं प्रपद्ये इत्येव तदवोचम्, तदवोचम् ॥ 3-15-7

Then when I said this, "I surrender unto the heaven or स्वः'' , I surely said, "I take refuge in Rigveda, Yajurveda and I take refuge in Samaveda".

One is obliged to meditate upon the imexhaustible sheath mentioned above and after that the above mantras are to recited for gaining, the result of longevity of life for his son.

इति तृतीयाध्याये पञ्चदशः खण्डः

षोडशः खण्डः

दीर्घायुष्ट्वफलकपुरुषविद्या

पुरुषो वाव यज्ञः । तस्य यानि चतुर्विंशतिवर्षाणि, तत् प्रातस्सवनम्। चतुर्विंशत्यक्षरा गायत्री ; गायत्रं प्रातस्सवनम्। तदस्य वसवो ऽन्वायत्ताः। प्राणा वाव वसवः । एते हीदँ सर्वं वासयन्ति ॥ 3-16-1

Purusha should have the view of Yajnya in himself. His first twenty four years of life constitute the morning libation. The Gayatri Metre has twenty four letters. Gayatri hymn is recited in the morning libation. The vasus are the deities of the morning libation. Pranas are vasus. These enable all to undertake the morning libation.

The Meditaiton upon the Purusha Vidya for gaining longevity of life for a period of 116 years in introduced here. The Purusha is to think of himself as Yajnya. The span of life of a Purusha is divided into three parts corresponding to the morning libation, the noon libation and the evening libation., The idea is he should have the view of the प्रातस्सवन in the first part of his life, covering 24 years. The morning libation is connected with the Gayathri metre containing 24 letters. That similarity is to be super imposed upon the first part of his life of 24 years. The vasus are the lords of Prathassavana. The प्राणाs are to be thought of as Vasus. The body is dependent upon Prana. शरीराणां अशैथिल्य लक्षणवासस्य प्राणाधीनत्वात् ।

तं चेत् एतस्मिन् वयसि किञ्चिदुपतपेत्, स ब्रूयात् 'प्राणा वसवः ! इदं मे प्रातस्सवनं । माध्यन्दिनँ सवनमनु संतनुतेति' । 'माऽहं प्राणानां वसूनां मध्ये यज्ञो विलोप्सीयेति' । उद्धैव तत एति, अगदो ह भवति ॥ **3-16-2**

If during this period of morning libation he is taken over by illness, he should pray - "O pranas, vasus, lead this morning libation to the mid-day libation without any break. Let the sacrifice not cease to be in the middle of Vasus. i.e. Pranas. On account of that, he over comes illness and becomes healthy.

If any disease torments him during this period of Vaus, he has to repeat this mantra and pray to the Vasus, pranas. "O Vasus, Pranas, now the morning libation is going on for me of the form of a sacrifice. May this not be broken in the middle and may this be united with the midday libation. The purusha practising this Vidya should recite this mantra and he will be freed from illness.

अथ यानि चतुश्चत्वारिँशद्वर्षाणि, तन्माध्यान्दिनँ सवनम् । चतुश्चत्वारिँशदक्षरा त्रिष्टुप् ; त्रैष्टुभं माध्यन्दिनँ सवनम् । तदस्य रुद्रा अन्वायत्ताः । प्राणा वाव रुद्राः । एते हीदँ सर्वँ रोदयन्ति ॥ **3-16-3**

His next forty four years of life are Midday libations. Tristup metre has forty four letters. Tristup hymns are recited in the Midday libation. Rudras are the deities for this libation. Pranas are verily Rudras. They make the Purushas weep.

यौव्वने इन्द्रियाणां अत्यन्तं विषयप्रावण्य जनकतया पुरुषान् रोदयन्तीति रुद्रत्वं उपपन्नं इत्यर्थः ।।

तं चेत् एतस्मिन् वयसि किञ्चिदुपतपेत्, स ब्रूयात्, 'प्राणा रुद्राः ! इदं मे माध्यन्दिनँ सवनं तृतीयसवनमनु संतनुतेति '।' माऽहं प्राणानाँ

रुद्राणां मध्ये यज्ञो विलोप्सीयेति । उद्धैव तत एति ; अगदो ह भवति ॥ **3-16-4**

If the Purusha whose life is viewed as sacrifice is overtaken by any illness during this period of midday libation he should say, "O Rudras, Pranas, extend this midday libation life into the third libation i.e. the evening libation life. May I not cease to be in the middle of Rudras or Pranas libation. He will certainly overcome the illness and become healthy.

अथ यान्यष्टाचत्वारिंशद्वर्षाणि, तत् तृतीयसवनम् । अष्टाचत्वारिँशदक्षरा जगती । जागतं तृतीयसवनम् । तदस्याऽऽदित्या अन्वायत्ताः। प्राणा वाव आदित्याः । एते हीदँ सर्वमाददते ॥ **3-16-5**

His next forty eight years of life are the third libation. The jagathi metre has forty eight letters. Jagathi hymns are recited in the third libation. Adityas are the deities for this libation. Adityas, are verily Pranas they receive all these.

सर्वस्य विषय जातस्य आदानात् प्राणानां आदित्यत्वं इत्यर्थः ।

तं चेत एतस्मिन् वयसि किञ्चिदुपतपेत्, स ब्रूयात्, 'प्राणा आदित्याः इदं मे तृतीयसवनम् आयुरनु संनतनुते' ति । 'माऽऽहं प्राणानामादित्यानां मध्ये यज्ञो विलोप्सीये' ति । उद्धैव तत एति ; अगदो हैव भवति ॥ **3-16-6**

If the Purusha whose life is sacrifice is overtaken by any illness during this period of third libation, he should pray "O Pranas, Adityas, extend my life to the end of my full life. Let me not cease to be in the middle of Adityas, Pranas. He will cetainly over come the illness and become healthy.

तृतीय सवनात्मकं आयुः आसमाप्ति अविच्छिन्नं कुरुत । The Third libation is from the 68th year of the Purusha upto 116 years of his life.

एतद्ध स्म वै तद् विद्वानाह महिदास ऐतरेयः, 'स किं म एतदुपतपसि, योऽहमनेन न प्रैष्यामी' ति । स ह षोडशं वर्षशतमजीवत् । प्र ह षोडशं वर्षशतं जीवति, य एवं वेद ॥ 3-16-7

Mahidasa Aitareya who knew this said, "O illness, why do you afflict me ? I am not going to die by such affliction". He lived for one hundred and sixteen years. One who knows this lives for one hundred and sixteen years.

Mahidasa says to the affliction thus, "Your effort is useless. I am meditating upon the Purusha Vijnanam and I shall live the full span of my life." Having this conviction he lived for one hundred and sixteen years. Any one else who has this conviction will live for a hundred and sixteen years knowing the fulfilment of this sacrifice.

इति तृतीयाध्याये षोडशः खण्डः

सप्तदशः खण्डः

पुरुषस्य यज्ञसादृश्यम्

स यदशिशिषति, यत् पिपासति, यन्न रमते, ता अस्य दीक्षा ॥
3-17-1

When he, that Purusha desires to eat, desires to drink and abstains from the pleasures - these constitute the deeksha or initiation Rights.

The similarity of a man with sacrifice is indicated in this passage. Hunger, Thirst and absence of happiness are दुःखात्मक So they are considred as दीक्षा ।

अथ यदश्नाति, यत् पिबति, यद् रमते, तदुपसदैरेति ॥ 3-17-2

When he eats, drinks and enjoys pleasures they have similarity with the Upasads.

Upasad is an Isti sacrifice. This is associated with पयोव्रत । As this is of Sukha Roopa, it is to be thought of as Upasad. The idea is one should have a view of Isti Upasad in अशन, पान and रति ।

अथ यद्धसति, यज्जक्षति, यन्मैथुनं चरति, स्तुतशस्त्रैरेव तदेति ॥
3-17-3

When he laughs, when he eats and when he co-habits with his wife, then they become similar to hymns and Shasthras (शस्त्र) of the sacrifice.

On account of the similarity of association with sound these are to be viewed as स्तुत and शस्त्र । (शब्दवत्व साम्यात्)

अथ यत् तपो दानमार्जवमहिंसा सत्यवचनमिति, ता अस्य दक्षिणाः ॥
3-17-4

Austerity, Charity, Uprightness, non-violence, Truthfullness, constitute the fees to be given at Purusaha Yajnya.

These are enhancing Dharma. So on account of the similarity of धर्मपुष्टिकरत्व One has to have the view of दक्षिणाs in these.

तस्मादाहुः सोष्यत्यसोष्टेति पुनरुत्पादनमेवास्य तन्मरणमेवावभृथः ॥
3-17-5

Therefore they say he squeezes the Soma and he performed oblations. They say that he has gained birth from the mother ; he has been born. Death is avabhrutha - the concluding bath of the Sacrifice.

मरण or death should be viewed as अवभृत or the concluding bath as there is similarity in conclusion.

तद्धैतत् घोर आङ्गिरसः कृष्णाय देवकीपुत्रायोक्त्वोवाच, अपिपास एव स बभूव, सोऽन्तवेलायामेतत् त्रयँ प्रतिपद्येत, 'अक्षितमसि' 'अच्युतमसि', 'प्राणसँशितमसि' इति ॥ 3-17-6

The Seer Ghora-Angiras practised this Purusha Yajnya with the dedication as "This is sub-servient to Krishna, the son of Devaki". That Ghora-Angirasa had not thirst, as he came upon Brahmavidya through this. At the last moment of his life he said to Brahman "You are eternal, you are full of auspicious qualities, you are the subtle truth enlivening the universe.

तदेतत् - means पुरुष यज्ञ दर्शनम् or the wisdom of Purusha Yagna. This should be practised as described above.

The explanation given by other commentators that Ghora Angiras practised this Vidya and taught this to Krishna son of Devaki, is not followed by Rangaramanuja. Rangaramanuja explains कृष्णाय as कृष्णशेषभूतं - for the sake of Krishna.

कृष्ण शेषभूतं तत् प्रीत्यर्थम् ।

इत्युक्त्वा - means अनुसंधाय ।

उवाच means अनुष्ठितवान् । Having practised this Purusha yajnopasana with the reflection that it is भगवत् शेष भूत, the sage Ghora became अपिपासः or मुक्तः । The idea is that he gained the eight qualities viz. अपहतपाप्मत्व and others.

When compared with the Purusha Yajna Darshana described earlier that results in longevity of life for one hundred and sixteen years - this kind of meditation is useful for gaining Brahma Vidya

as it is practised with भगवत् शेषत्वानुसंधान । "अन्त वेलायाम्" - means at the time of his death. The three mantras that are to be recited at that time are given above as अक्षितमसि - means क्षयशून्यमसि you are undecaying. अच्युतमसि - means स्वरूप स्वभाव प्रच्युति शून्यमसि । प्राण संशितमसि -means जगत् प्राणयितृत्वे सति सूक्ष्म तत्वमसि - you are the principle who directs the function of vital airs and is, at the sametime very subtle. These are addressed to the Supreme Brahman.

तत्रैते द्वे ऋचौ भवतः - आदित् प्रत्नस्य रेतसः ।।उद्वयं तमसस्परि ज्योतिः पश्यन्त उत्तरम् स्वः पश्यन्त उत्तरम् । देवं देवत्रा सूर्यमगन्मज्योतिरुत्तमम् । इति ज्योतिरुत्तममिति ॥ 3-17-7

There are two Rigveda mantras with regard to this. In the Supreme Brahman which is the oldest and which is the cause of this universe, the Nityas visualise always that eternal supreme light which shines effulgently with an auspicious form in the Supreme abode of the Lord.

The full version of the mantra is as follows आदित् पत्तस्य रेतसः ज्योतिः पश्यन्ति वासरम् । परो यदिध्यते दिवि ।। प्रत्न means ancient.

रेतसः - means जगत् बीज भूतस्य । आदित् means आदि भूतम् । The ज्योति or light is Supreme Brahman that dispels the darkness of Samsara - संसार - सन्तमस - निवारकतया ज्योतिश्शद्वि तम् परंब्रह्म । The Nitya suries behold this light always. वासरम् - means नित्यप्रकाश रूपम्। यत् ज्योतिः - That effulgent light which shines in the abode of the Bhagavan having a very effulgent auspicious form. इध्यते means निरतिशय दीप्ति युक्त विग्रहयुक्तम् इत्यर्थः ।

Having realised the light which is beyond the Prakrithi Mandala and which is higher than the other lights, we have attained the Sun, the light that is the best of all lights, having attained that abode through the Archiradi.

उत्तरं ज्योतिः - सर्वलोकोर्ध्वम् means Parabrahman. स्वः means Bhagavalloka. The idea is - for having the vision of भगवल्लोक and Paramatman who is there. उत्तमम्means अर्चिरादि पर्व भूतम् सूर्यरूपम् ज्योतिः।

It is determined that this Purusha Vidya meant for attainment of longevity of life is different from the Purusha Vidya of the Taittireya Upanishath which is an accessory to Dahara Vidya in (V.S. 3-3-24)

इति तृतीयाध्याये सप्तदशः खण्डः

अष्टादशः खण्डः

मनो ब्रह्मेत्युपासीतेत्यध्यात्मम् । अथाधिदैवतम् । आकाशो ब्रह्मेति। उभयमादिष्टं भवति अध्यात्मश्चाधिदैवतश्च ॥ 3-18-1

The mind is to be meditated upon as Brahman. This is as related to the body. Now follows the meditaiton as realted to deities. One should meditate upon Akasa as Brahman. Both these types of meditation are enjoined as related to the body and the deities.

It is enjoined here that one should meditate upon mind as Brahman. Brahman appears as the mind and his nature is like space or Akasa.

तदेतच्चतुष्पात् ब्रह्म । वाक् पादः, प्राणः पादः, चक्षुः पादः, श्रोत्रं पाद इत्यध्यात्मम् ; अथाधिदैवतम् - अग्निः पादो वायुः पाद आदित्यः पादो दिशः पाद इति । उभयमेवादिष्टं भवति अध्यात्मश्चैवाधिदैवतश्च ॥ 3-18-2

This Brahman has four feet or quarters. Speech is one foot Prana is another foot (the organ of smell). The eye is one foot and the ear is one foot. This is in relation to the adhyatma or the body. Now follows the description as related to the deities. Agni is one foot, air is one foot, sun is another foot

and the directions are one foot. Thus the fact of having four parts is enjoined in respect of the adhyatma and adhi daivata.

Brahman, called mind has four quarters. Speech and others (Prana, eyes and ear) are controlled by the mind and so it is appropriate that they are thought of as the parts of the mind. "वागादीनां चतुर्णां मनो नियाम्यत्वात् मनः पादत्व अध्यासो युक्तः" । Fire, air, sun and the directions are attached to the Akasa and so they appear as the feet of Akasa. 'अग्न्यादयः चत्वारः ब्रह्मरूपाकाशस्य उदरलग्नाः पादाः इव भान्ति ।'

वागेव ब्रह्मणश्चतुर्थः पादः । सोऽग्निना ज्योतिषा भाति च तपति च । भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन, य एवं वेद ॥ 3-18-3

Speech is indeed the fourth foot of Brahman. That speech shines and becomes enthused in doing its work through the light of fire. He who knows thus shines and emits brilliance through the lustre of the knowledge of Brahman.

Vak is the fourth foot of the mind of the form of Brahman. It shines out on account of the light of Agni which is a foot of Akasa of the form of Brahman and which is its presiding deity. The deity of Agni presides over Vak as pointed out in Aitareya Upanishad- "अग्निः वाक्भूत्वा मुखं प्राविशत्" । The meditator or this kind will gain name and fame.

प्राण एव ब्रह्मणश्चतुर्थः पादः । स वायुना ज्योतिषा भाति च तपति च। भाति तपति च कीर्त्या यशसा ब्रह्मवर्चसेन, य एवं वेद॥ 3-18-4

Prana is the fourth foot of Brahman. That shines and emits brilliance through the light o Air (वायु). He who knows thus shines and emits brilliance through fame and the lustre of the knowledge of Brahman.

वायुः प्राणयोः एकतत्वत्वात् । Prana here means Mukhya prana. Vayu is helpful or Upakari to Prana.

चक्षुरेव ब्रह्मणश्चतुर्थः पादः । स आदित्येन ज्योतिषा भाति च तपति च। भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन, य एवं वेद ।। 3-18-5

The eye is the fourth foot of Brahman. That shines and emits Brilliance through the light of the Sun. He who knows thus shines and becomes brilliant through the knowledge of Brahman.

श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः । स दिग्भिर्ज्योतिषा भाति च तपति च । भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ।। 3-18-6

The Ear indeed is the fourth foot of Brahman that shines and emits heat through the light of the directions. He who knows thus shines and emits brilliance through fame and the lustre of the knowledge of Brahman

The Aditya or Sun is the presiding deity over the eyes. Similarly the deities of the direction are the presiding deities over the ear or श्रोत्र. In this type of meditaiton upon the Mind and Akasa as Brahman one will be blessed with fame and lustre of Brahma Varchas. Brahma Varchas means वृत्ताध्ययन समृद्धिः ।

इति तृतीयाध्याये अष्टादशः खण्डः

एकोनविंशः खण्डः

आदित्येसकलब्रह्मदृष्टिः

आदित्यो ब्रह्मेत्यादेशः । तस्योपव्याख्यानम् - असदेवेदमग्र आसीत्। तत् सदासीत् । तत् समभवत् । तदाण्डं निरवर्तत । तत् सवंत्सरस्य मात्रामशयत । तन्निरभिद्यत । ते आण्डकपाले रजतश्च सुवर्णश्चाभवताम् ।। 3-19-1

The Instruction that Aditya is Brahman is made now. Of that the explanation will be made. Prior to creation, all this universe was without the differentiation of names and forms the अव्याकृत । That was the "Sath" tending towards the division of names and forms. That assumed a gross form. That became manifested. That took the shape of an egg. It stood in a static condition for a period of one year. Then it split. The two halves of the egg became silver and gold.

In the previous section Aditya was described as a foot of Brahman. Here this section is introduced for prescribing a whole view of Brahman in Aditya - सकल ब्रह्म दृष्ट्यर्थम्' । असत् means अव्याकृत नाम रूपं । सदासीत् means tending a little towards the articulation of name and forms ईषत् नामरूप कार्याभिमुखम् तत् समभवत् - As the seed sprouts, this also gradually become gross स्थूलमभवत् । It was without any change for one year.

तद् यद्रजतं सेयं पृथिवी । यत् सुवर्णं सा द्यौः । यज्जरायु ते पर्वताः । यदुल्बँ स मेघो नीहारः । या धमनयस्ता नद्यः । यद् वास्तेयमुदकँ स समुद्रः ।। 3-19-2

Among them that which was silver, that is this Earth. That which was Gold is this Heaven or celestial region. That which was the thick membrane became the mountains. The thin membrane became is the cloud and the mist . Those which were the arteries are the rivers. That which was water in the bladder that is the Sea.

The half which was silver became the earth. This is the अधोण्डकपाल । The upper Andakapala became the Dyuloka. जरायु means गर्भ परिवेष्टना । उल्बम् - सूक्ष्मं गर्भपरिवेष्टनम् । The water in the bladder is वास्तेयं i.e. वस्तौ भवम् ।

अथ यत्तदजायत, सोऽसावादित्यः । तं जायमानं घोषा उलूलवोऽनूदतिष्ठन् ; सर्वाणि च भूतानि ; सर्वे च कामाः । तस्मात् तस्योदयं प्रति प्रत्यायनं प्रति घोषा उलूलवोऽनूत्तिष्ठन्ति ,सर्वाणि च भूतानि ; सर्वे चैव कामाः ॥ 3-19-3

Then that which was born is this Aditya or Sun. When he was being born sounds spreading far away arose. All living beings also, all desired things also arose. Therefore whenever there is rising and setting of the Sun, sounds spreading far away arise. Likewise all beings and all desired things arise.

The foetus in the egg was born and he is Aditya. उलूलवः means उरूरवाः This is Vedic usage. The meaning is विस्तीर्णरवाः महाध्वनि युक्ताः । At the same time all entities moving and non-moving arose and all desirable objects like women, garments and others arose at the time of rising of the Sun. सर्वस्य अदित्योदयानन्तर भावित्वात् इति भावः ।' उदयास्तमय वेलायां पक्षिघोषादीनाम् दर्शनात् ।

स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपास्ते, अभ्याशो ह यदेनँ साधवो घोषा आ च गच्छेयुः उप च न निम्रेडेरन् , निम्रेडेरन् ॥ 3-19-4

He who, having known thus meditates upon Aditya as Brahman, to him come quickly auspicious sounds from all sides and give him delight.

एनम् - आदित्य ब्रह्मोपासकं । अभ्याशः means क्षिप्रम् । साधवः घोषाः - शोभनाः घोषाः । निम्रेडेरन् means सुखश्च कुर्युः ।

This is a Prathikopasana and one who meditates upon aditya like this as Brahman, gains these benefits. This is not for gaining Moksha.

इति तृतीयाध्याये एकोनविंशः खण्डः

इति छान्दोग्योपनिषदि तृतीयोऽध्यायः

अथ चतुर्थोऽध्यायः

प्रथमः खण्डः

ओं । जानश्रुतिर्ह पौत्रायणः श्रद्धादेयो बहुदायी बहुपाक्य आस । स ह सर्वत आवसथान् मापयाञ्च क्रे, 'सर्वत एव मेऽन्नमत्स्यन्ती, ति' ॥ 4-1-1

There was one Janasruti, son of Janasruta and grandson of Putra, who was a bounteous and pious giver, in whose abode much food was being cooked to be given to the hungry. He had built guest houses every where with the intention, "may people coming from all parts eat food provided by me in my guest houses."

This anecdote is introduced for praising Samvarga Vidya.

जनश्रुतस्थ अपत्यं जानश्रुतिः । पुत्रसंज्ञस्य पुत्रः पौत्रः । तस्यापत्यं पौत्रायणः। Janasruti lived in a particular place and gave gifts respectively and plentifully. He had built rest houses all around to provide shelter and food to the needy travellers. He was a person of noble qualities.

अथ ह हँसा निशायामतिपेतुः । तद्धैवं हँसो हँसमभ्युवाद, 'भो भोऽयि भल्लाक्ष ! भल्लाक्ष ! जानश्रुतेः पौत्रायणस्य समं दिवा ज्योतिराततम् । तन्मा प्रसाङ्क्षीः । तत् त्वा मा प्रधाक्षी' दिति ॥ 4-1-2

Once some swans came flying at night. Then a swan spoke to the other, "O you short sighted one, shortsigted one, the blazing lustre of Janasruti Poutrayana is spreading all over like the light of the day. May not you be caught in that blaze. May not that burn you.

Some sages or divine people pleased with the virtues of the king showed themselves to him in the form of swans, one that was flying behind another addressed the one going forward thus भल्लाक्ष भल्लाक्ष इत्यनेन विपरीतलक्षणया मन्दलोचनेति संभ्रमेण द्विवारं संबोधनम्' ।

'दिवासमं' may mean like the light of heaven - स्वर्गेण समम्' or it may mean 'दिवसेन समं' similar to the light of day. Do not get into contact with that lustre of the king. That will burn you.

तमु ह परः प्रत्युवाच, 'कम्वर एनमेतत्सन्तँ सयुग्वानमिव रैक्वमात्थे' ति । 'यो नु, कथँ सयुग्वा रैक्व' इति ।। 4-1-3

The other one replied, "Who is he of this kind of whom you have spoken like this as though he were like Raikva with the cart ? The first bird asked, "How is that Raikva with the cart of whom you say thus ?'

कं सन्तं केन माहात्म्येन युक्तं ? The meaning is Raikva alone is the knower of Brahman and of great lustre रैक्व एव ब्रह्मज्ञः महा प्रभावः । अब्रह्मज्ञस्य अस्य किं तेजः ?

यथा कृतायविजितायाधरेऽयाः संयन्ति, एवमेनँ सर्वं तदभिसमैति, यत् किञ्च प्रजाः साधु कुर्वन्ति, यस्तद् वेद, यत् स वेद, स मयैतदुक्तः'इति ।। 4-1-4

As, when the well known number of krita or four on the face of the dice is won all the numbers inferior to that are included in it, similarly whatever virtuous deeds are performed by people, all those get included in this one, what ever Raikva has known, that alone is known by any one else. He of that nature was spoken by me.

Krita is a well known अयः score of the number four in a game of dice. A person who wins that number 'कृतायविजितःपुरुषः' । The other numbers of one, two and three are included in it. He will so win the other numbers also. Similarly whatever good deeds people do in this world, all those get included in the virtue of Raikva. What Raikva has known is only known by any other person. सः रैक्वः यद् वेद, तदेवान्योऽपि यः कश्चित् वेद । तद्ज्ञातमेव अन्ये जानन्ति । तद्ज्ञाने सर्वज्ञानं अन्तर्गतम् । Bhagavan Bhashyakara says - 'लोके यत्किञ्चित् साध्वनुष्ठितं कर्म, यच्च सर्वचेतनगतं विज्ञानम्, तदुभयं यदीय ज्ञानकर्मान्तर्गतम् स रैक्व इत्याह।' इति । (श्री.भा. 1-3-33)

तदुह जानश्रुतिः पौत्रायण उपशुश्राव । स ह सञ्जिहान एव क्षत्तारमुवाच, 'अङ्गारे ! ह, 'स युग्वानमिव रैक्वमात्थे' ति; यो नु कथँ सयुग्वा रैक्व' इति ।। 4-1-5

Janasruti pautrayana overheard that conversation of the swans. Even as he got up he said to his charioteer "Well, my child, the swan said, "you have spoken as though you would speak of Raikva with the cart'. The charioteer asked, "What kind of person is that Raikva with the cart ?'

'यथा कृतायविजितायाधरेऽयाः संयन्ति एवमेनँ सर्वं तदभिसमेति यत् किञ्च प्रजाः साधु कुर्वन्ति यस्तद् वेद, यत् स वेद स मयैतदुक्त' इति ''। 4-1-6

"As the lower ones that are below the "Krita' become included in it when krita is won, so all virtuous deeds performed by all people are included in this one. Whatever Raikva has known, that alone is known by anyone else. He of that nature, was said by me' - said Janasruti quoting the words of the swan.

तत् जानश्रुतिः शुश्राव - Janasruti heard the words of the swan censuring him for having not gained Brahmajnanam and praising

Raikva for having gained it. Some how he spent the night feeling depressed, and as soon as he got up from the bed he sent for his chamberlian - अन्तःपुररक्षक and narrated to him the conversation of the swans and asked him to find him out.

स ह क्षत्ताऽन्विष्य, 'नाविद' मिति प्रत्येयाय । तँ होवाच, 'यत्रारे ब्राह्मणस्यान्वेषणा, तदेनमर्च्छे' ति ॥ 4-1-7

That chamberlian returned having searched for him saying, "I have not found him". The king said, "search for him in a place where a Brahmin is to be found out".

Remembering that Raikva was with the cart the charioteer searched in the city and village parts and returned unsuccessful. Search him - 'मार्गणंकुरु' search for him in places where a Brahmin will be -विजनेषु नदीपुलिनारण्यादिषु'.

सोऽधस्ताच्छकटस्य पामानं कषमाणमुपोपविवेश । तँ हाभ्युवाद, 'त्वं नु भगवः । सयुग्वा रैक्व' इति । 'अहँ ह्यरा ३' इति प्रतिजज्ञे । स ह क्षत्ता, 'अविद' मिति प्रत्येयाय ।। 4-1-8

He sat down by the side of a person who was sitting under a cart, and was scratching his itches. He spoke to him, "Venerable sir, Are you Raikva with the cart ?' He replied, "So, I am'. Then that charioteer, returned with the idea, "I have known'.

The charioteer searched for him in lonely places and saw a person sitting under a cart and scratching his itches. He asked him whether he was Raikva to which he answered, 'अरे क्षत्तः ! रैक्वोऽहमेव'

इति चतुर्थाध्याये प्रथमः खण्डः

द्वितीयः खण्डः

तदुह जानश्रुतिः पौत्रायणः षट् शतानि गवां निष्कमश्वतरीरथं तदाऽऽदाय प्रतिचक्रमे । तँ हाभ्युवाद ॥ 4-2-1

Then Janasruthi pautrayana proceeded to meet Raikva taking with him six hundred cows, a gold necklace, a chariot with mules, and addressed him thus.

रैक्वेमानि षट् शतानि गवाम्, अयंनिष्कोऽयमश्वतरीरथः । अनुम एतां भगवो ! देवताँ शाधि, यां देवतामुपास्से इति ॥ 4-2-2

O Raikva, here are six hundred cows, this is the gold necklace, and this is the chariot with mules. Please accept all these and instruct me about that deity whom you meditate.

अनुशाधि instruct विविच्य - ज्ञापय ।

तमुह परः प्रत्युवाच - अह हारेत्वा शूद्र ! तवैव सह गोभिरस्त्विति । तदुह पुनरेव जानश्रुतिः पौत्रायणः सहस्रं गवां निष्कमश्वतरीरथं दुहितरं तदाऽऽदाय प्रतिचक्रमे ॥ 4-2-3

To him the other (Raikva) replied, " O' Sudra, let the chariot together with the necklace, as also the cows be with you, yourself". There upon Janasruti Pautrayana came again taking with him one thousand cows, gold necklace, chariot with mules and his daughter.

अह इति आश्चर्ये । Raikva understood by the power of his yoga that janasruti has developed निर्वेद for having no knowledge of Brahman. He thought he was qualified for instruction into the knowledge of Brahman.

Though one has qualification for gaining the knowledge, that cannot be gained without गुरुशुश्रूष । When one wants to gain that

knowledge of Brahman by अर्थप्रदान even without Guruseva, then he has to offer money proportionate to his ability and if not, that knowledge does not become established in him. 'चिरकालसेवां विना अर्थप्रदानेन शुश्रूषमाणस्य यावच्छक्तिप्रदानेन विना ब्रह्मविद्या प्रतिष्ठिता न भवतीति मत्वा तमनुगृह्णन्, Raikva called him out by the name शूद्र meaning that he was overcome with शोक for not having ब्रह्मज्ञानम् ।

होरेत्वा - हारसहितः इत्वा - अश्वतरीरथः । इत्वा means chariot. The idea is - "How am I able to take care of cows or chariot when I am not having a wife, a house or a village ?'

Knowing this intention Janasruti brought a higher fee in the form of thousand cows and his daughter to be married by Raikva.

The term शूद्र does not signify the person of शूद्रवर्ण or caste but it means, "One who is sorrowing'. This has been discussed by the sutrakara in अपशूद्राधिकरण (V.S. 1-3-33)

तँ हाभ्युवाद - रैक्वेदँ सहस्रं गवामयं निष्कोऽयमश्वतरीरथ इयं जायाऽयं ग्रामो यस्मिन्नास्ते । अन्वेव मा भगवः शाधीति ॥ 4-2-4

The king said to him, "O Raikva, here are a thousand cows, this is the gold necklace, this is the chariot with mules, this wife, this village where you live. O venerable sir, please do instruct me"

"I have brought this daughter of mine to be your wife. This village where in you live is dedicated to you. These are thousand cows, necklace and chariot, please do accept all these and instruct me. Do not turn down my prayer,' said Janasruti.

तस्याह मुखमुपोद्गृह्णन्नुवाच - आजहारेमाः शूद्रानेनैव मुखेनालापयिष्यथा इति । ते हैते रैक्वपर्णा नाम महावृषेषु यत्रास्मा उवास ; तस्मै होवाच ॥ 4-2-5

Accepting the medium of the form of presents offered by janasruti. Raikva said, "O sudra, you have brought these dakshinas. Through this means itself you make me speak."

These are those villages called Raikvaparna in the country of Mahavrsha where Raikva lived. To that Janasruti who gave him all that Raikva taught the knowledge of Brahman.

मुखं means उपाय or means of the form of dakshinas - उपायनरूपोपायं । उपोद्गृह्णन् means अङ्गीकुर्वन् ।आजहार means आजहर्थ ।

इति चतुर्थोध्यायः द्वितीयः खण्डः

तृतीयः खण्डः

वायुर्वाव संवर्गः । यदा वा अग्निरुद्वायति, वायुमेवाप्येति । यदा सूर्योऽस्तमेति, वायुमेवाप्येति । यदा चन्द्रोऽस्तमेति, वायुमेवाप्येति ॥ 4-3-1

Vayu is the place of merger. When fire gets extinguished, it merges in vayu. When the sun sets, it merges in vayu. When the moon sets it merges in vayu.

यदाऽऽप उच्छुष्यन्ति, वायुमेवापियन्ति । वायुर्ह्येवैतान् सर्वान् संवृङ्क्त इत्यधिदैवतम् ॥ 4-3-2

When waters dry up they go into vayu. It is verily vayu alone that absorbs all these. This is with reference to the deities.

Vayu is the samvarga as it has the quality of absorption. संवर्जनं means संग्रहणम् or absorption एकीकृत्य ग्रहणं इत्यर्थः । The idea is that vayu should be meditated upon as having the characteristic of samvargatva' संवर्गत्वगुणको वायुर्ध्येयः इत्यर्थः । The effulgent ones like Agni, surya and chandra as well as waters become one with Vayu.

वायावेकीभावात् वायुः संवर्गः । By the term "Vayu"paramatman having vayu as his body is signified on account of the praise of Brahmavidya in the beginning as 'एनं सर्वं तदभिसमेति' । वायु शब्देन वायु शरीरक परमात्मा उच्यते । एवं देवेषु, संवर्गः अयं इत्यर्थः ।

अथाध्यात्मम् - प्राणो वाव संवर्गः । स यदा स्वपिति, प्राणमेव वागप्येति ; प्राणं चक्षुः, प्राणं श्रोत्रम् ; प्राणँ मनः ; प्राणो ह्येवैतान् सर्वान् संवृङ्क्त इति ॥ 4-3-3

Now with reference to the Adhyatma or body, prana is the place of merger or the absorbent. When a person sleeps the speech merges in prana or the vital airs ; The eye merges in prana, the ear merges in prana. The mind merges in prana. Verily prana alone absorbs into itself all these.

यदा means यस्मिन् काले स्वपिति । Prana is to be meditated upon as an absorbent as speech, eye, ear and mind become one with it. Here also the term prana signifies paramatman who is प्राणशरीरक ।

तौ वा एतौ द्वौ संवर्गौ, वायुरेव देवेषु, प्राणः प्राणेषु ॥ 4-3-4

These two namely vayu and prana are the two absorbents, vayu in respect of deities and prana in respect of the organs.

अथ ह शौनकञ्च कापेयमभिप्रतारिणञ्च काक्षसेनिं परिविष्यमाणौ ब्रह्मचारी बिभिक्षे । तस्मा उह न ददतुः ॥ 4-3-5

Once when shaunaka, the son of Kapi and Abhipratharin, the son of Kakshaseni were being served with food. A Brahmacharin who was samvargopasaka asked them to give him food. They did not give him food.

An episode is introduced for praising the Samvarga Vidya. A brahmacharin begged of them food. The two did not give food to

him to know what that Brahmacharin, a samvarga Vidya Nishta, would say.

स होवाच - 'महात्मनश्चतुरो देव एकः कः स जगार भुवनस्य गोपाः । तं कापेय नाभिपश्यन्ति मर्त्या अभिप्रतारिन् बहुधा वसन्तम् ॥ यस्मै वा एतदन्नम्, तस्मा एतन्न दत्तम्' इति ॥ 4-3-6

That Brahmacharin told them, "The one god the protector of all the worlds swallows up the four great Agni, Aditya, chandra and water and that deity is one the form of Prana and he is the Prajapathi or the Lord of all beings. O Kapeya and Abhipratharin, mortals do not see him though he resides in many forms. This food though belongs to him, has not been given to him who asked for it.

कः means Prajapathi. He has been described as वायु प्राण रूपी who is the absorbent of अग्नि, आदित्य चन्द्र and जल in the context of gods and वाक् चक्षुस्, श्रोत्र and मनस् in the context of the organs. Mortals who are deluded by ignorance do not know him. The entire universe is food for that Prajapathi. "जगत्सर्वं यस्य संवर्गस्य प्रजापतेः अन्नम् । तस्मै भिक्षमाणाय मह्यं अन्नं न दत्तम्" । Declining to give food to me is verily declining food to the उपास्य देवता । That is Prajapathi . Thus the Brahmachari found fault with them.

तदुह शौनकः कापेयः प्रतिमन्वानः प्रत्येयाय - 'आत्मा देवानां जनिता प्रजानाँ हिरण्यदँष्ट्रो बभसोऽनसूरिः । महान्तमस्य महिमानमाहुरनद्यमानो यदनन्नमत्ति ॥ इति वै वयं ब्रह्मचारिन्नेद मुपास्महे । 'दत्तास्मै भिक्षामिति ॥ 4-3-7

Then Shounaka kapeya reflected on this and spoke to him going near him, "He is the one lord who is the inner controller and the creator of all beings, who possesses golden

teeth (Having teeth that destroyed Hiranya) a great eater (destroyer of Asuras), and the omniscient (all wise). The wise talk of his great prowess as one, who without not being eaten by others, eats the food which cannot be eaten by others (viz Agni, Vak and others). O! Brahmacharin, the Samvarga is that Paramatman alone and not Prajapathi as mentioned by you. We meditate upon Paramatman alone and not Prajapathi who was mentioned by you. He told the cook, give food to this student."

Kapeya approached the Brahmacharin and told him that Paramatman alone is the संवर्ग and not प्रजापति as mentioned by him. He said, "We do not meditate upon Prajapathi as Samvarga or absorbent, but we meditate upon Paramatman alone as the Samvarga and that Paramatman is of the following nature. He is the ruler of all gods. He is the creator of all creatures. He has golden teeth. बभसः - means भक्षण शीलः i.e. the destroyer of asuras. अनसूरिः means विपश्चित् । असूरिः न भवति इति अनसूरिः He eats food of the form of fire and others, speech and others that cannot be eaten by others. So, that Paramatman alone is the संवर्ग and you do not know the सवंर्ग as it is" . It is pointed out that here this is the glory of Sri Nrisimha who has tuskers that destroyed the demon Hiranya हिरण्य विदारक दमृष्ट्रायुक्तः and who is असुर संहारक : ।।

तस्मा उह ददुः । ते वा एते पञ्चान्ये पञ्चान्ये दश सन्तः तत् कृतम् । तस्मात् सर्वासु दिक्ष्वन्नमेव दशकृतम् । सैषा विराडन्नादी । तयेदँ सर्वं दृष्टम् । सर्वमस्येदं दृष्टं भवत्यन्नादो भवति, य एवं वेद य एवं वेद ॥ 4-3-8

To him they gave food. In the context of the gods, these that are five (अग्नि, आदित्य, चन्द्र and जल along with the absorbant वायु) and the other five in the context of the sense organs (वाक्, चक्षुस् , श्रोत्रं, मनस् with the absorbent प्राण) make

up ten. That is therefore कृत । (The four + 3 + 2 + 1 numbers of the score in the game of dice making up ten) This indeed is what is विराट् । The metre virat has got ten letters and Virat is food. Therefore this object of meditation in संवर्ग विद्या constituting ten is Virat. Therefore these ten existing in ten directions are indeed food. By that Virat which is meditated upon, all this that exists in all the ten directions become meditated upon. For a meditator of this nature knowledge of every thing happens and he becomes an eater of food.

For praising this kind of meditation on संवर्ग विद्या the entities that are similar to the संवर्गs are praised here. कृतायत्वेन, विराट्त्वेन अन्नत्वेन अन्नादित्वेन च तत् संबन्धी पदार्थान् स्तौति । The number ten that is derived from taking together the two groups of अध्यात्म and अधिदैव is similar to कृतायत (That is 10). This ten includes the scores of four, three, two and one. This number is similar to metre Virat which has ten letters and which is food. The similarity is on account of the number only. The person who meditates upon the samvarga signifying number ten will also be an eater of food. एतदुपासकस्य सार्वज्ञं ब्रह्मलक्षणान्नानुभवश्च भवति इत्यर्थः । The samvarga vidya is relating to Paramatman alone and not to the wellknown Vayu or prana. While praising the vidya, the Upanishad describes the object of meditation as, आत्मा देवानाम् जनिता प्रजानाम् etc., based on the teaching of this section there is discussion in the Brahmasutra in the section अपशूद्राधिकरण (सू 1-3-35) where the meaning of the term sutra is determined as one who grieves for having not gained Brahmavidya.

इति चतुर्थाध्याये तृतीयः खण्डः

चतुर्थः खण्डः

सत्यकामो ह जाबालो जबालां मातरमामन्त्रयाञ्चक्रे - 'ब्रह्मचर्यं भवति विवत्स्यामि । किंगोत्रोऽहमस्मीति' ॥ 4-4-1

Satyakama, the son of Jabala asked his mother, "o mother, I desire to live the life of a Brahmacharin to study the Vedas. Please tell me to which gotra I belong to"

The episode of Satyakama is introduced, for extolling the "Shodashakala Brahma Vidya". The story is meant for emphasizing the importance of faith and austerity in gaining knowledge of Brahman.

सा हैनमुवाच - नाहमेतद् वेद तात ! यद्गोत्रस्त्वमसि । बह्वहं चरन्ती परिचारिणी यौवने त्वामलभे । साऽहमेतन्न वेद, यद्गोत्रस्त्वमसि । जबाला तु नामाहमस्मि । सत्यकामो नाम त्वमसि । स सत्यकाम एव जाबालो ब्रवीथा इति ॥ 4-4-2

She said, " O ! Child, I donot know to which gotra you belong to. I begot you in my youth when I was very much engrossed in my house hold duties. So I do not know to which gotra you belong. I am Jabala by name and you are Satyakama by name. You tell your preceptor that you are satyakama Jabala.

The memory of the Gotra tradition is normally preserved by the male members of the family and jabala was very busy in her household duties that she had not enquired the Rishis gotra to which her husband belonged. Shankara points out that the husband died soon after his son's birth and she did not know his gotra.

स ह हारिद्रुमतं गौतममेत्योवाच - ब्रह्मचर्यं भगवति वत्स्यामि । उपेयां भगवन्तमिति ॥ 4-4-3

Satyakama approached Gauthama, the son of Haridrumatha and said "Revered Sir, I desire to live a student's life in your residence. I desire to become your pupil.

तँ होवाच- किंगोत्रो नु सोम्यासीति । स होवाच, 'नाहमेतद्वेद भो ! यद्गोत्रोऽहमस्मि । अपृच्छं मातरम् । सा मा प्रत्यब्रवीत् - बह्वहं चरन्ती परिचारिणी यौवने त्वामलभे । साऽहंमेतन्न वेद, यद्गोत्रस्त्वमसि । जबाला तु नामाहमस्मि। सत्यकामो नाम त्वमसीति । सोऽहँ सत्य कामो जाबालोऽस्मि भो' इति ॥ 4-4-4

Haridrumata Gauthama asked him, "My dear boy, to which gotra do you belong ?" Satyakama replied ""Sir, I donot know to which gotra I belong. I asked my mother. She told me that she begot me in her youth when she was very much engrossed in household duties. Therefore she did not know to which gotra I belong. She said "I am Jabala by name and you are Satyakama by name ! So I can tell you that I am Satyakama Jabala."

Generally a student whose lineage is ascertained is to be accepted. It should be ascertained that he must be of the first three varnas. ज्ञातकुल गोत्रः उपनेतव्यः । अन्ततः शूद्रत्वाभावो वा निश्चेतव्यः इत्यभिप्रायः ।

तँ होवाच - नैतदब्राह्मणो विवक्तुमर्हति । समिधँ सोम्याहर । उपत्वा नेष्ये । न सत्यादगा इति । तमुपनीय कृशानामबलानां चतुः,शता गा निराकृत्योवाच इमाः सोम्यानुसंव्रजेति । ता अभिप्रस्थापयन्नुवाच - नासहस्रेणावर्तेयेति । स ह वर्षगणं प्रोवास । ता यदा सहस्रं संपेदुः ॥ 4-4-5

Haridrumatha Gauthama said, "A person who does not belong to the first three varnas will not speak so truthfully." Considering this, he said to satyakama "O Good looking boy! bring the samith sticks. I will take you as my pupil for you have not departed from the truth." He performed the initiating ceremony (उपनीय) and took out four hundred cows that were

lean and weak from among his cows and asked Satyakama to follow those cows and take care of them. While taking them out to the forest Satyakama said, " I shall not return until these become a thousand." He wandered for a number of years by which time the cows became a thousand.

अत्र ब्राह्मण शब्दः त्रैवर्णिकमात्र परः । One who does not belong to the first three classes will not be straight forward by nature. Making sure about his pure nature, the teacher initiated him as a student.

इति चतुर्थाध्याये चतुर्थः खण्डः

पञ्चमः खण्डः

अथ हैनमृषभोऽभ्युवाद - 'सत्यकामा ३ इति । भगव इति ह प्रतिशुश्राव । प्राप्ताः सहस्रं स्मः । प्रापय न आचार्यकुलम् ॥ 4-5-1

Then the bull (that is the deity pleased with the services of Satyakama in protecting the cows) addressed Satyakama thus, "O Satyakama". Sathyakama responded -"revered Sir,!" The bull said, "We have now become a thousand, take us to the residence of your preceptor."

The bull which was presided over by the deity associated with the directions became pleased with Satyakama for having protected the cows, said like this to Satyakama. The deity wanted to favour him who had true faith and austerity. The promise made by Satyakama was fulfilled and therefore he could return to the household of the teacher.

'ब्रह्मणश्च ते पादं ब्रवाणी' ति । ब्रवीतु मे भगवानिति । तस्मै होवाच- 'प्राची दिक् कलाः प्रतीची दिक् कला; दक्षिणा दिक् कलाः; उदीची दिक् कला । एष वै सोम्य चतुष्कलः पादो ब्रह्मणः, प्रकाशवान् नाम ॥ 4-5-2

"I shall teach you a quarter of the form of Brahman", Satyakama said, "Revered Sir, please teach me". To him the bull said, "The eastern direciton is a part. The western direction is a part. The southern direction is a part. The Northern direction is a part. Well, good looking one, this quarter form of Brahman (God) consisting of four parts is designated as प्रकाश or Luminosity. It should be meditated upon thus.

एकैकस्य हि गोः पादस्य चत्वारो अवयवाः । पुरतः खुरद्वयं । पृष्टतः पार्ष्णिद्वयश्च । अतः पादः चतुष्कलो भवति । Each foot of the cow has four parts. Two hoofs in the front and two backwards. So, the four directions beginning with the eastern direction is to be thought of as a पाद or a quarter of Brahman.

स य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते, प्रकाशवानस्मिन् लोके भवति । प्रकाशवतो ह लोकान् जयति, य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते ॥ 4-5-3

He who knowing thus meditates upon the quarter of Brahman having four parts named as Luminous will attain fame in this world and he conquers worlds that have prakasha or Brilliance. He who meditates upon the quarter of Brahman having four parts like this as brilliant, will gain brilliant worlds.

इति चतुर्थाध्याये पञ्चमः खण्डः

षष्ठः खण्डः

अग्निष्टे पादं वक्ते' ति । स ह श्वोभूते गा अभिप्रस्थापयाञ्चकार । ता यत्राभिसायं बभूवुः; तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ॥ 4-6-1

The Bull said, "Agni will teach you the next quarter of

Brahman consisting of four forms." The next morning Satyakama drove the cows. When it was evening, he halted them at a place, lighted the fire with samith sticks and sat behind the fire facing the east.

Satyakama drove the herd of cattle in the direction of the household of his teacher. In the evening he halted the cattle in a particular place and performed his ordained duties and sat behind the fire facing the East, ready to be instructed by the next teacher i.e. Agni, according to the words of the bull.

तमग्निरभ्युवाद - सत्यकामा इति । भगव इति ह प्रतिशुश्राव ॥
4-6-2

Agni addressed him, "O Satyakama", he responded "Revered Sir".

ब्रह्मणः सोम्य ते पादं ब्रवाणीति । ब्रवीतु भगवानिति । तस्मै होवाच 'पृथिवी कला ; अन्तरिक्षं कला ; द्यौः कला ; समुद्रः कला । एष वै सोम्य चतुष्कलः पादो ब्रह्मणोऽनन्तवान् नाम ।। 4-6-3

"O, good looking one, I shall teach you the quarter of Brahman having four forms. He said, "Please teach me venerable Sir". To him the fire taught, "The earth is one form, the anthariksha or the mid region is another form; the celestial region or द्युलोक is another form and the ocean is another form. This is the quarter of Brahaman having four forms."

स य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते, अनन्तवानस्मिन् लोके भवति । अनन्तवतो ह लोकान् जयति, य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते ॥ 4-6-4

He, who meditates, knowing thus, upon the quarter of

Brahman having four parts named as ananthavan becomes ananthavan in this world. He who meditates upon this quarter of Brahman having four parts like this, wins everlasting worlds.

This quarter is designated as अनन्तवान्(Ananthavan) (Having the characteristic of being infinite)

This quarter as taught by Agni is to be meditated upon as 'अनन्तवान् । अनन्तवान् means that which is not possible of being reached fully by any body viz unconqurable अनन्तवान् - केन चिदपि पारं गन्तु अशक्यः इत्यर्थः । अजेयः इति यावत् । One who meditates like that gains अनन्तवतो लोकान् । That means अविनाशिनः लोकान् इत्यर्थः ।

इति चतुर्थाध्याये षष्ठः खण्डः

सप्तमः खण्डः

हँसस्ते पादं वक्ते' ति । स ह श्वोभूते गा अभिप्रस्थापयाञ्चकार । ता यत्राभिसायं बभूवुः, तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ।
4-7-1

"The hamsa or the swan will teach you another quarter of Brahman" said Agni. The next morning Satyakama drove the cows. In the evening he halted the cows and lighted the fire and offered samiths to the fire and sat behind the fire, facing the East.

तँ हँस उपनिपत्याभ्युवाद, सत्यकामा ३ इति । भगव इति ह प्रति शुश्राव ॥
4-7-2

Then the हंस arrived there and addressed him "Satyakama". "O revered sir", said Satyakama.

ब्रह्मणः सोम्य ते पादं ब्रवाणीति । ब्रवीतु मे भगवानिति । तस्मै होवाच - 'अग्निः कला; सूर्यः कला; चन्द्रः कला; विद्युत् कला । एष वै सोम्य चतुष्कलः पादो ब्रह्मणो ज्योतिष्मान् नाम ॥ 4-7-3

"I shall teach you another quarter comprising of four parts of Brahman" said the swan. He said, ""please teach me sir" To him the hamsa said, ""agni is one quarter. The sun is one part. The moon is one part and the lightening is one part of this quarter. This quarter of Brahman having four parts thus is called Jyothishman, the effulgent".

स य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते, ज्योतिष्मानस्मिन् लोके भवति । ज्योतिष्मतो ह लोकान् जयति, य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते ॥ 4-7-4

He who, knowing thus, meditates upon this quarter of Brahman as having four parts thus as Jyothisman, attains brilliance in this world and gains Brilliant worlds. He who having known in this way meditates upon this one foot of Brahman consisting of four parts as the effulgent, wins effulgent worlds.

In this world he will become effulgent i.e. तेजस्वी भवति । ज्योतिष्मतो हि लोकान् means अग्निसूर्यादि लोकान् ।

इति चतुर्थाध्याये सप्तमः खण्डः

अष्टमः खण्डः

मद्गुष्टे पादं वक्ते'ति । स ह श्वोभूते गा अभिप्रस्थापयाञ्चकार । ता यत्राभिसायं बभूवुः, तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ॥ 4-8-1

"The Madgu (that is a diver bird) will teach you the next and fourth quarter of Brahman", said the swan. The next morning Satyakama drove the cows. When it was evening he halted the cows, lighted the fire and offered samith sticks to the fire and sat behind the fire facing East.

मद्गुः - जल पक्षि विशेषः । The हंस and the मद्गु also are to be understood as being presided over (inspired by) some benevolent deity. देवताऽविष्टा दृष्टव्यौ वृषभवदेव हंस मद्गू अपि ।

तं मद्गुरुपनिपत्याभ्युवाद, सत्यकामा ३ इति ॥ भगव इति ह प्रतिशुश्राव ॥ 4-8-2

The Madgu bird arrived near him and addressed him, "O Satyakama." Satyakama responded "Yes, Revered Sir".

ब्रह्मणः सोम्य ते पादं ब्रवाणीति । ब्रवीतु मे भगवानिति । तस्मै होवाच - 'प्राणः कला ; चक्षुः कला ; श्रोत्रं कला ; मनः कला । एष वै सोम्य चतुष्कलः पादो ब्रह्मण आयतनवान् नाम ॥ 4-8-3

"Well, good looking Satyakama, I shall teach you the fourth quarter of Brahman." Satyakama said, "May the revered sir teach me the same". To him the Madgu said, "Prana is one part; The eye is one part; the ear is one part; the mind is one part. This O, good looking one, quarter of Brahman consisting of four parts is designated as आयतनवान् Aayathanavan or one who is the possessor of an abode.

स य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्ते, आयतनवानस्मिन् लोके भवति । आयतनवतो ह लोकान् जयति, य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्ते ॥ 4-8-4

He who having known in this way, meditates upon this

quarter of Brahman comprising of these four parts as आयतनवान् attains abode in this world. He who having known thus this part of Brahman consisting of four parts meditates upon it as आयतनवान् will win worlds that are spacious.

आयतनवान् means आश्रयवान् । आयतनवतो लोकान् means सावकाशवान् लोकान् इत्यर्थः ।

इति चतुर्थाध्याये अष्टमः खण्डः

नवमः खण्डः

प्राप हाऽऽचार्यकुलम् । तमाचार्योऽभ्युवाद सत्यकामा ३ इति । भगव इति ह प्रतिशुश्राव ॥ 4-9-1

Satyakama arrived at the residence of his preceptor. The preceptor addressed him, "O Satyakama". He responded "Yes, venerable sir".

ब्रह्मविदिव वै सोम्य भासि ; को नु त्वाऽनुशशासेति । अन्ये मनुष्येभ्य इति ह प्रतिजज्ञे । भगवांस्त्वेव मे कामे ब्रूयात् ।। 4-9-2

"O Good looking one, you shine like one who has gained the knowledge of Brahman. Who taught you ? Satyakama said, "Someones other than men have taught me; But revered sir, according to my desire, you teach me so that I may attain fulfillment".

अन्ये मनुष्येभ्यः - मनुष्या माम् न अनुशिष्टवन्तः । No man would dare instruct me who am your disciple. Only gods have instructed me. कामे इच्छायां सत्यां मे भगवानेव वक्ष्यति । when the preceptor feels like teaching me, he alone will teach at that time. This doesn't depend on my desire. So why should I pray to others for instruction ?

श्रुतँ ह्येव मे भगवद्दृशेभ्यः, 'आचार्याद्धैव विद्या विदिता साधिष्ठं प्रापत्' इति । तस्मै हैतदेवोवाच अत्र ह न किञ्चन वीयायेति वीयायेति ॥ 4-9-3

I have heard from revered persons like your noble self that the knowledge obtained through the Acharya alone leads to the highest end. The teacher being said so, taught him the same (The teaching about Brahman consisting of sixteen forms) In that teaching there was no difference anything whatsoever. That alone which was taught by the bull and others was taught by the teacher.

Satyakama said that he did not desire any instruction from any one other than his preceptor, as he was aware of the fact that instruction duly obtained from the teacher in the right way alone would be effective. The preceptor taught Satyakama the wisdom of षोडशकल ब्रह्म विज्ञानम् । विद्याप्रकारे भेद अभावात् अन्यूनातिरिक्तम् तदेव उवाच इत्यर्थः । न वीयाय means वैविध्यं न प्राप्तम् । The knowledge of Brahman that is gained from the Acharya alone becomes well established and useful. However learned one may be, he is ordained to seek a spiritual guru for attaining Brahma vidya.

इति चतुर्थाध्याये नवमः खण्डः

दशमः खण्डः

उपकोसलो ह वै कामलायनः सत्यकामे जाबाले ब्रह्मचर्यमुवास । तस्य ह द्वादश वर्षाण्यग्नीन् परिचचार । स ह स्मान्यान् अन्तेवासिनः समावर्तयँस्तँ ह स्मैव न समावर्तयति ॥ 4-10-1

Upakosala, son of Kamala lived the student life with Satyakama son of Jabala. Upakosala served the sacred fires maintained by Satyakama for twelve years. Satyakama allowed the other students to go after completing their instruction. But

he did not send Upakosala alone without completing his instruction.

Satyakama didnot relive upakosala from his studentship as he wanted to teach him Brahma vidya, as desired by the disciple. Other students studied mere veda and their study was complete with the instruction into the Vedas and they were relieved. But Brahmavidya could not be instructed without long stay and service at the preceptors household. स्वाध्यायार्थिनः इतरान् ब्रह्मचारिणः स्वाध्यायम् ग्राहयित्वां समावर्तयन् तं ब्रह्मविद्यार्थिनं ज्ञात्वा चिरसेवामन्तरेण ब्रह्मविद्या नोपदेष्टव्या इति मत्वा, तमेव न समावर्तयतिस्म । In the previous section the mode of attainment of Brahmavidya was described through the episode of Satyakama. In the episode of Upakosala who did not bear delay in instruction, he was instructed into this knowledge by the sacred fires he had served.

तं जायोवाच, 'तप्तो ब्रह्मचारी कुशलमग्नीन् पर्यचारीत् । मा त्वाऽग्नयः परिप्रवोचन् ; प्रब्रूह्यस्मा' इति । तस्मै हाप्रोच्यैव प्रवासांचक्रे ॥

4-10-2

Satyakama's wife told him "The student has observed the austerities hard. He has tended the fires devotedly. May not fires censure you for not completing his instruction. So kindly teach him the desired instruction". Though he was told so by his wife, Satyakama went on a tour without instructing Upakosala.

स ह व्याधिनाऽनशितुं दध्रे । तमाचार्यजायोवाच - ब्रह्मचारिन् । अशान ; किं नु नाश्नासीति । स होवाच - बहव इमेऽस्मिन् पुरुषे कामाः नानात्ययाः । व्याधिभिः प्रतिपूर्णोऽस्मि ; नाशिष्यामीति ॥

4-10-3

Upakosala decided to fast being afflicted by mental dejection. The teacher's wife told him, "O, student, take your

food. Why are you not eating? He replied "In this person there are many diverse desires. I am filled with diseases related to them. So I shall not eat."

अस्मिन् जीवे ब्रह्मप्राप्ति व्यतिरिक्ताः काम्यमाना विषयाः - नानात्याः - नाना विध गर्भ जन्मजरा मरणादि लक्षण फल जनकाः मनसि विपरिवर्तमानाः सन्ति । अतः तद्विषय भयरूप व्याधिभिः पूर्णोस्मि ।

अथ हाग्नयः समूदिरे - तप्तो ब्रह्मचारी कुशलं नः पर्यचारीत् । हन्तास्मै प्रब्रवामेति । तस्मै होचुः ॥ 4-10-4

Then the fires said among themselves. "This student has observed the vows striclty. He has tended us well very devotedly. Let us teach him". Then they spoke to him.

When the student expressed his sorrow, for having not been instructed by the preceptor and kept quiet, all the three fires felt pity and compassion towards the student. They were impressed by his service. So they decided to teach him Brahman.

प्राणो ब्रह्म कं ब्रह्म खं ब्रह्मेति । स होवाच, 'विजनाम्यहं यत् प्राणो ब्रह्म ; कं च तु खं च न विजानामी'ति । ते होचुः 'यद्वाव कम्, तदेव खम्, यदेव खम्, तदेव क'मिति । प्राणं च हास्मै तदाकाशं चोचुः ॥ 4-10-5

Prana is Brahman. "Ka' is Brahman. "Kha" is Brahman. Then Upakosala said I understand that Prana is Brahman. But I do not understand "kam and kham". Then the fires said "That which is Kam is verily kham and that which is kham is kam." They taught him Prana and that it alone as characterised by infinite bliss.

The student Upakosala was a mumukshu and he aspired for attainment of Brahman. When the fires taught him that prana was Brahman, he understood that by the term prana, Brahman alone is

signified as Brahman was the prompter of all pranas in the universe. तत्र सकल जगत् प्राणयितृत्व योगेन प्राण शद्बितत्वस्य ब्रह्मणः उपपन्नत्वात् यत् प्राणो ब्रह्मेत्युक्तं तत् जानामि । The term 'क' signifies Sukha. The term 'ख' signifies akasa. Is the worldly sukha Brahman ? Is elemental ether Brahman? How can space or worldly happiness be Brahman ? This I do not understand. The fires clearly taught that sukha or bliss qualified by space, becomes distinguished from the sukha of the objects of the world and when space becomes qualified by bliss, the elemental space is eliminated. Both these are to be taken as qualifying each other. कं खं इति अनयोः विशेषण विशेष्य भावः अभिप्रेतः इति स्वाभिप्रायम् उक्तवन्तः अग्नयः इत्यर्थः । From this the meaning अपरिच्छिन्न सुखं ब्रह्म is obtained. जगत् प्राणयितृत्वेन प्राणत्वविशिष्टं यत् ब्रह्म तदेव अपरिच्छिन्न सुख रूपश्चइति अग्नयः उक्तवन्तः ।

इति चतुर्थाध्याये दशमः खण्डः

एकादशः खण्डः

अथ हैनं गार्हपत्योऽनुशशास -- 'पृथिव्यग्निरन्नमादित्य' इति । य एष आदित्ये पुरुषो दृष्यते, सोऽहमस्मि; स एवाहमस्मीति ॥ 4-11-1

Then Garhapatyagni taught him thus, "Prithvi or earth; Agni or fire ; Annam or food ; Aditya or the Sun these four are my forms. This Purusha who is seen in Aditya he I am. I am that very one.

Having taught Brahman, the sacred fires taught the meditation with regard to each one of themselves. This Agni Vidya is an accessory to Brahmavidya. The four - Prithvi, Agni, Annam and Aditya are the forms of Garhapathyagni. Of these four forms the two viz. Agni and Aditya are one on account of the characteristic of पक्तृत्व and प्रकाशकत्व । There is identity between these two forms. The earth and food are related by way of being the objects of enjoyment.

अग्नेः आदित्येन यादृशं ऐक्यं न तादृशमैक्यं प्रथिव्यन्नाभ्याम् । तस्मात् आदित्यः एव अहमस्मि इति अग्निः उवाच इत्यर्थः ।

स य एतमेवं विद्वानुपास्ते, अपहते पापकृत्याम् ; लोकी भवति ; सर्वमायुरेति ; ज्योग्; जीवति ; नास्यावरपुरुषाः क्षीयन्ते । उप वयं तं भुञ्जामोऽस्मिँश्च लोकेऽमुष्मिँश्च, य एतमेवं विद्वानुपास्ते ॥ 4-11-2

He who knowing this thus, meditates upon this Agni, gets rid of his sins (that are obstructions for attainment of Brahman) and attains the world of Agni. He lives a full life and lives brightly. Those that are his dependents such as disciples and children etc., will not perish. We will protect him who meditates like this, knowing this from all troubles in this world and in the other world.

This kind of meditator upon Agni, gets rid of all sins of the form of obstructions for the attainment of Brahman. This is mentioned here as related to the अङ्गविद्या । because the Anga or accessory is praised thus. अङ्गिफलेन अङ्गं स्तूयते इति द्रष्टव्यं पाप or sin here may be taken as sins that are obstructions to the origniation of meditation upon Brahman. लोकीभवति -means the attainment of Agniloka which is the way to the attainment of Brahmaloka. ज्योक् जीवति means not being tormented by diseases and others till the attainment of Brahman. He will live brilliantly here till the attainment of Brahman. His successors such as disciples, sons, grandsons, will also become knowers of Brahman.

'उपभुञ्जामः' means we will protect them till the attainment of Brahman. यावत् ब्रह्मप्राप्ति विघ्नेभ्यः परिपालयामः इत्यर्थः ।

इति चतुर्थाध्याये एकादशः खण्डः

द्वादशः खण्डः

अथ हैनमन्वाहार्यपचनोऽनुशशास - आपो दिशो नक्षत्राणि चन्द्रमा इति । य एष चन्द्रमसि पुरुषो दृश्यते, सोऽहमस्मि ; स एवाहमस्मीति । 4-12-1

Then the Agni known as Anvaharya pachana taught him this. Water, direction (दिक्) stars (नक्षत्राणि)and the moon are my forms. The purusha who is seen in the moon, he I am, I am that itself.

अन्वहार्य पचन means दक्षिणाग्नः । अनुशशास means taught. This Agni taught that water, directions, stars and moon are verily its forms. The moon and agni have the quality of प्रकाशकत्व in common and so it is declared here that agni is the Purusha in the Moon.

स य एतमेवं विद्वानुपास्ते, अपहते पापकृत्याम् ; लोकी भवति ; सर्वमायुरेति; ज्योग्जीवति; नास्यावरपरुषाः क्षीयन्ते । उपवयंतं भुञ्जामोऽस्मिंश्च लोकेऽमुष्मिंश्च, य एतमेवं विद्वानुपास्ते ॥ 4-12-2

He who knowing thus meditates upon this fire gets rid of his sins, attains the world of that Agni. He lives a full life and lives brightly. Those that are his dependents such as disciples and children etc. will not perish. We will protect him who meditates upon this knowing thus, from all troubles in this world and in the other world.

इति चतुर्थाध्याये द्वादशः खण्डः

त्रयोदशः खण्डः

अथ हेनमाहवनीयोऽनुशशास - प्राण आकाशो द्यौर्विद्युदिति । य एष विद्युति पुरुषो दृश्यते, सोऽहमस्मि; स एवाहमस्मीति ।। 4-13-1

Then the आहवनीय अग्नि taught thus. "Prana or the vital airs, Akasa, द्यौः the celestial region and Vidyuth or lightening - these are my forms. The purusha who is seen in lightening, he I am; he alone I am".

The Vidyuth Purusha or the person seen in lightening has the characteristic of प्रकाशकत्व and So आहवनीय and विद्युत् are one.

स य एतमेवं विद्वानुपास्ते, अपहते पापकृत्याम् ; लोकी भवति; सर्वमायुरेति ; ज्योग् जीवति ; नास्यावरपुरुषाः क्षीयन्ते । उप वयं तं भुञ्जामोऽस्मिँश्च लोकेऽमुष्मिँश्च, य एतमेवं विद्वानुपास्ते ॥ 4-13-2

He who knowing thus meditates upon this fire, gets rid of his sins, attains the world of that Agni. He lives a full life and lives brightly. Those that are his dependents such as disciples or children etc., will not perish. We will protect him who meditates upon this fire knowing thus, from all troubles within this world and in the other world.

इति चतुर्थाध्याये त्रयोदशः खण्डः

चतुर्दशः खण्डः

ते होचुः - उपकोसल ! एषा सोम्य तेऽस्मद्विद्या चात्मविद्या च । अचार्यस्तु ते गतिं वक्तेति ॥ 4-14-1

The fires together then said, "O good looking Upakosala, this that we have taught you is meditation upon us and meditation upon paramatman. (अग्नि विद्या ; आत्मविद्या as the subsidiary and main). Your preceptor will teach you the goal and the Path'. Then his preceptor arrived. He addressed "O Upakosala".

After having instructed Upakosala individually all the three fires collectively taught that they had instructed him into the meditation of Agni or the Knowledge of the fires and आत्मविद्या. आत्मविद्या means परमात्मविद्या. The conjunction 'च' indicates that in the process of instruction of the main and the subsidiary meditation, they have to be combined. अङ्गाङ्गी भूत विद्ययोः उपदेशक्रियायां समुच्चय द्योतनार्थः । The intention of the fires that the path should be learnt from the Acharya is as follows -

"We have taught you the essential nature of Brahman and the nature of Agnividya accessory to it just to enliven you who was paining and grieved on account of the non-attainment of Brahma vidya. Knowledge that is obtained from the Acharya alone becomes effective. So may your acharya alone teach you (1) Brahman having, the characteristic of "Samyad Vamatva" and others (2) the उपासनस्थानम् or location where Brahman is to be meditated upon as in the and (3) the path of the form of अर्चिरादि । Here by the statement गति, gathi alone is not meant. The other two viz. the essential nature of Brahman and the places where Brahman is to be meditated upon are also implied.

आजगाम हास्याचार्यः । तमाचार्योऽभ्युवाद, उपकोसल ३ इति । भगव इति ह प्रतिशुश्राव । ब्रह्मविद इव सोम्य ते मुखं भाति । को नु त्वाऽनुशशासेति । को नु माऽनुशिष्याद् भो इती हापेव निह्नुते, इमे नूनमीदृशा अन्यादृशा इति हाग्नीन् अभ्यूदे । किं नु सोम्य किल तेऽवोचन् इति ॥ 4-14-2

"O venerable sir' - responded Upakosala. "O good looking one, your face shines like that of one who knows Brahman. who taught you ?" Upakosala said, "O venerable Sir, who can instruct me ? He spoke this as if hiding and said "These fires are verily like this now. They were really of a different form

before. In this way he spoke of the fires (The fires taught me). The teacher, said "what did they teach you"?

इदमिति ह प्रतिजज्ञे । लोकान् वाव किल सोम्य तेऽवोचन् । अहं तु ते तत् वक्ष्यामि, यथा पुष्करपलाश आपो न श्लिष्यन्ते, एवमेवंविदि पापं कर्म न श्लिष्यत इति । ब्रवीतु मे भगवानिति । तस्मै होवाच ॥ 4-14-3

He stated "They taught me this". The teacher said, "They have taught you the worlds only. But to the knower of which sinful acts do not get tainted. I shall teach you that, just as water drops do not stick to the lotus leaf. Upakosala said "May the venerable teacher teach me that".

ब्रह्मवित्इव by looking at the face of the student the teacher observed that he looked like Brahmavith. How did he know it ? He looked as having tranquil organs, a smiling face, free from care and contended. From these signs he put his questions. Shankara points out as follows. प्रसन्नेन्द्रियः, प्रहसित वदनः, निश्चिन्तः, कृतार्थः ।

The idea is that there was no other person to teach me when you had gone out. He did not hide that he was taught. He spoke as if hiding and after a few moments he pointed out to the fires in an indirect way and said, "Truly these fires instructed me." He narrated what was taught to him by fires. The teacher said "They verily spoke of the worlds; I shall teach you Brahman. "They spoke of Agnividya which is an accessory to Brahma vidya and not Brhaman. अङ्गभूताम् अग्निविद्यां कार्त्स्न्येन उक्तवन्तः । न तु ज्ञातव्यं ब्रह्म कार्त्स्न्येन । अहं तु, ते सर्व पापाश्लेषापादक - विद्या विषय भूतं ब्रह्म वक्ष्यामि यदि शुश्रूषसे इत्यर्थः । 'पापा श्लेषो नाम' - Even when one does deeds that are sinful. those sins do not taint one who has gained the efficacy to counter the origination of Sin. पापहेतुभूतकर्मचरणेऽपि पापोत्पत्तिप्रतिबन्धकशक्तिमत्वं ।। This relates

to sins that are committed unwittingly and पाप here relates to सुकृत and दुष्कृत । इदश्च प्रामादिकपापविषयं ।। पापशब्दश्च सुकृत दुष्कृत साधारणः ।।

इति चतुर्थाध्याये चतुर्दशः खण्डः

पञ्चदशः खण्डः

य एषोऽक्षिणि पुरुषो दृश्यते, एष आत्मेति होवाच, एतदमृतमभयम् एतद् ब्रह्मेति । तद् यद्यप्यास्मिन् सर्पिर्वोदकं वा सिञ्चति, वर्त्मनीह्येव गच्छति । 4-15-1

He said, thus, "This purusha seen inside the eye is the atman. He is immortal, fearless and infinitely great. Nothing taints him. If melted butter or water is dropped in the eye, that flows out to the eyelashes and does not taint the eye (on account of the greatness of the place)

The Purusha in the eye is seen by the Yogins. The Purusha is in that blissful space. योगिभिः यः अक्ष्यन्तर्वर्ती पुरुषः द्रश्यते , अयमेव आत्मा नियन्ता इत्यर्थः । Fearless means दुःखासंभिन्नत्वं । ब्रह्मत्वं - निरतिशय बृहत्वं । अमृतत्वं means निरतिशय भोग्यत्वं । That place becomes blessed and taintless on account of the glory of the person residing there. Brahman is निर्लेप । The place also becomes taintless on account of the association with Brahman. तस्मात् निर्लेपस्थानिप्रभावात् न तत्र लिप्यते ।

एतँ संयद्वाम इत्याचक्षते । एतँ हि सर्वाणि वामान्याभिसंयन्ति । सर्वाण्येनं वामान्यभिसंयन्ति, य एवं वेद ।। 4-15-2

This Purusha in the eye is called संयद्वाम। All desirable objects sought by all are in him as all auspicious qualities go to him. All desirable things go to him who knows like this.

संगतानि वामानि वननीयानि प्रार्थनीयानि यस्मिन् सः - सम्यद्वामः । All things that are sought after by devotees are gained from him. He is सर्व कल्याण गुणाश्रय and सत्यसंकल्प । संयद्वाम may mean even this. An Upasaka of such a lord becomes like Him itself.

एष उ एव वामनीः । एष हि सर्वाणि वामानि नयति । सर्वाणि वामानि नयति, य एवं वेद ।। 4-15-3

And he alone is वामनि, because he grants all good things to those who take refuge in him. He who knows him like this will be endowed with this characteristic of getting good things to those who take resort with him.

'वामनीत्वं' means स्वाश्रितेषु शोभन प्रापकत्वं ।

एष उ एव भामनीः । एष हि सर्वेषु लोकेषु भाति । सर्वेषु लोकेषु भाति, य एवं वेद ।। 4-15-4

He alone is भामनि, because he is shining effulgently with his splendours form in all worlds. The upasaka who knows like this will also shine brilliantly in all worlds.

'भामनीत्वं' signifies that the lord has an auspicious body which shines effulgently in all the worlds. The brilliance of the auspicious form of the lord pervades all the worlds. सर्वलोक व्याप्त दीप्तिमत् विग्रह युक्तत्वं । This kind of benefit happens to the upasaka also if he so desires. He will also have a lustrous body. The description of these characteristics of Samyadvamatava, Vamaneetva and Bhamanaeetva are the characteristics of Supreme Brahman who is to be meditated upon and the description of the फल or the result of such meditation is to point out that Brahman is to be meditated upon as qualified by these real qualities and it is not an अर्थवाद or a praise as in the case of the eye that does not taint.

अथ यदु चैवास्मिन् शव्यं कुर्वन्ति, यदु(दि)च न, अर्चिषमेवाभिसंभवन्ति; अर्चिषोऽहः, अह्न आपूर्यमाणपक्षम् ; आपूर्यमाणपक्षाद् यान् षडुदङ् एति मासाँ स्तान् ; मासेभ्यः संवथ्सरम्; संवथ्सरादादित्यम्; आदित्याश्चन्द्रमसम् ; चन्द्रमसो विद्युतम् ; तत्पुरुषोऽमानवः ।। 4-15-5

When he who knows this purusha like this in the eye, dies, he attains Brahman irrespective of the funeral rites being done or not, they verily reach fire, the first in the path of archiradi, from fire to the deity of the day, from him to the deity of the bright half of the month, from him to the deity of six months, उत्तरायण (when the sun moves towards the North), From that deity to the deity of the year, from him to the sun, from him to the moon and from him to the Vidyuth or the deity of lightening.

स एनान् ब्रह्म गमयति । एष देवपथो ब्रह्मपथः । एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते नावर्तन्ते ।। 4-15-6

From vidyuth, the amanava purusha will unite him with Brahman. This is known as the path of the gods or the path to Bahman. Those who go by this path never more return to this world of Humans.

The Upanishad declares that an upasaka of Brahman will move in the path of अर्चिरादि being lead by the आतिवाहिका or divine guides irrespective of the funeral rites such as शवदहन etc., Some people opine that only an अक्षिब्रह्मोपासक goes to Archiradi on account of the greatness of Agnividya though there is no shavadahana etc. And for others there will be some slight वैगुण्य or defect if the funeral rites are not done. But it is not so. This is common to the followers of all kinds of Brahma vidya. एतत् सर्वब्रह्मवित् साधारणमेव । देवपथ means देवैः आतिवाहिकैः नीयमानः पन्थाः ↓ब्रह्मप्रापकः पन्थाः ब्रह्मपथः ।

a) In the Brahmasuthras it is conclusively decided that the Archiradi is common to all Brahmopasakas in the sutra अनियमस्सर्वेषां अविरोधः शब्दानुमानाभ्याम् (वे.सू. 3-3-32)

b) Upakosala Vidya which is described above is verily paramatma vidya and this is discussed and derived in the sutra. 'अन्तर उपपत्तेः' ॥ (वे.सू. - 1-2-13)

इति चतुर्थाध्याये पञ्चदशः खण्डः

षोडशः खण्डः

एष ह वै यज्ञो योऽयं पवते । एष ह यन् इदं सर्वं पुनाति । यदेष ह यन्निदं सर्वं पुनाति, तस्मादेष एव यज्ञः । तस्य मनश्च वाक् च वर्तनी ॥ 4-16-1

This vayu that blows is verily a sacrifice. This, while moving everywhere purifies all these. As this purifies everything while moving, therefore indeed it is a sacrifice. For that speech and mind are the two paths.

The upanishath is teaching the Rahasya. Certain expiations for setting right the sacrifice are introduced here. This portion and the earlier portions of the Upanishat form the आरण्यक part of the Veda. This expiation of Vyahrutis and the silence of the priest called Brahma are enjoined here "रहस्य प्रकरणे प्रसंगात् आरण्यकत्व साम्याच्च यज्ञे क्षते उत्पन्ने व्याहृतयः प्रायश्चित्तार्थ होममन्त्रतया विधातव्याः" । One who is wellversed with such expiations alone is authorised to be a Ruthvik, to officiate as Brahma and that Rithvik Brahma is to maintain silence.

'एषः यज्ञः' - This vayu itself is the sacrifice because he purifies everything moving every where. It is enjoined in the smrithi that purification is effected by Varsha, Vatha and आतप । For the sacrifice there are two paths वाक् and मनस् because they are प्रवृत्ति साधन भूत । The Brahma priest follows the path of the mind. यज्ञस्य मनोलक्षण मार्ग मनसा प्रणिहितेन ब्रह्मा संस्करोति । The other priests like hotr and others will be engaged in uttering the mantras to fulfill the sacrifice. वाचा एव सम्यक् प्रयुक्तया वाचं संस्कुर्वन्ति ।

तयोरन्यतरां मनसा संस्करोति ब्रह्मा ; वाचा होताऽध्वर्युरुद्गाताऽन्यतराम् । स यत्रोपाकृते प्रातरनुवाके पुरा परिधानीयाया ब्रह्मा व्यवदति ।। 4-16-2

The Brahma priest sanctifies one of these two paths with his mind. The Hota, Adhvaryu and Udgatha sanctify the other path with speech. When the Brahma priest speaks breaking his silence while the shasthra (शस्त्र) called प्रातरनुवाक is begun before the hymn परिधानीया (This path of mind is lost).

If the Brahma priest breaks his silence and speaks before paridaniya hymn is recited, then one path of the two gets destroyed. मनःप्रणिधानस्य नाशेन मनोलक्षण यज्ञ वर्तनिसंस्कारकस्य ब्रह्ममनसः अभावात् एषा वर्तनी नश्यति ।

अन्यतरामेव वर्तनीं सँस्कुर्वन्ति ; हीयतेऽन्यतरा । स यथा एकपाद् व्रजन्, रथो वैकेन चक्रेण वर्तमानो रिष्यति एवमस्य यज्ञो रिष्यति ; यज्ञं रिष्यन्तं यजमानोऽनु रिष्यति ; स इष्ट्वा पापीयान् भवति ।। 4-16-3

Only one of the two paths is sanctified and the other gets destroyed. The sacrifice gets destroyed just as a person moving

on one foot or a chariot moving on one wheel gets destroyed. When the sacrifice gets destroyed thus, the yajamana or the sacrificer also gets destroyed. Performing the sacrifice like this he becomes a sinner.

अथ यत्रोपाकृते प्रातरनुवाके न पुरा परिधानीयाया ब्रह्मा व्यवदति, उभे एव वर्तनी संस्क्कुर्वन्ति ; न हीयतेऽन्यतरा ।। 4-16-4

It the Brahman priest does not break his silence before the recitation of the Paridhaniya hymn in the pratharanuvaka rite, then they sanctify verily both the paths. Neither of the two paths is destroyed.

स यथोभयपाद् व्रजन् रथो वोभाभ्यां चक्राभ्यां वर्तमानः प्रतितिष्ठति - एवमस्य यज्ञः प्रतितिष्ठति ; यज्ञं प्रतितिष्ठन्तं यजमानोऽनु प्रतितिष्ठति । स इष्ट्वा श्रेयान् भवति ।। 4-16-5

The sacrifice of this person flourishes just as a person walking on both feet or like a chariot moving on both wheels. When the sacrifice becomes well established the sacrificer also becomes established by performing the sacrifice. He obtains all prosperity.

यज्ञः प्रतितिष्टति means साद्गुण्यवान् भवति । यजमानः लब्ध फलो भवति ।।

इति चतुर्थाध्याये षोडशः खण्डः

सप्तदशः खण्डः

प्रजापतिर्लोकानभ्यतपत् । तेषां तप्यमानानाँ रसान् प्रावृहत् अग्निं पृथिव्याः, वायुमन्तरिक्षात् ; आदित्यं दिवः ।। 4-17-1

The supreme lord Prajapathi pondered over the worlds. He extracted their essence - अग्नि from the Earth, वायु from अन्तरिक्षम् or mid region and आदित्य from द्युलोक or heaven.

This section is introduced for prescribing the expiation when there is यज्ञश्रेषा or fault in performing the sacrifice. The Vyahruthi sacrifice is being prescribed as the expiation for any fault commited in performing the sacrifice. Such as the breaking of silence by brahma and others. Brahma or Prajapathi pondered over the worlds with the desire for extracting the quintessence of the worlds. अभ्यतपत' means आलोचनरूपं ज्ञानं कृतवान् । प्रावृहत् means extracted उद्धृतवान् ।

स एतास्तित्रो देवता अभ्यतपत् । तासां तप्यमानानाँ रसान् प्रावृहत् - अग्नेः ऋचः, वायोर्यजूँषि; सामान्यादित्यात् ।। 4-17-2

He pondered over these three deities and he extracted their essences. He extracted the Rik hymns from fire, the Yajur mantras from Vayu and the Samans from the Aditya.

अग्नि, वायु, आदित्य सारतया त्रयीं निश्चितवान् ।

स एतां त्रयीं विद्यामभ्यतपत् । तस्यास्तप्यमानाया रसान् प्रावृहत् - भूरिति ऋग्भ्यः, भुवरिति यजुर्भ्यः; सुवरिति सामभ्यः ।। 4-17-3

He pondered over the knowledge of these three vedas and he took up the essences from them - भूः from the Rigveda mantras भुवः from Yajur mantras and सुवः from the Samans.

He extracted the three great vyahruthies as the quintessence of the three vedas, three gods and three worlds.

'तत् यदृक्तो रिष्येत्, भूः स्वाहेति गार्हपत्ये जुहुयात् । ऋचामेव तद्रसेन ऋचां वीर्येणर्चां यज्ञस्य विरिष्टं संदधाति ।। 4-17-4

If there is any injury to the sacrifice in respect of the recitation of Rik hymns, one should offer oblations in the Garhapathya fire with the mantras भूः स्वाहा'' । By the strength of the essence of the Riks, the injury to the sacrifice caused by Rikmantras is cured by him.

अथ यदि यजुष्टो रिष्येत्, भुवः स्वाहेति दक्षिणाग्नौ जुहुयात्, यजुषामेव तद्रसेन यजुषां वीर्येण यजुषां यज्ञस्य विरिष्टँ संदधाति ।। 4-17-5

If there should be any injury from the Yajur mantra, one should offer oblations in the Dakshinagni fire with the mantra भुवः स्वाहा ।By the strength of the essence of the Yajus, the injury to the sacrifice caused by the Yajurmantra will be warded off.

अथ यदि सामतो रिष्येत्, सुवः स्वाहेत्याहवनीये जुहूयात् । साम्नामेव तद्रसेन साम्नां वीर्येण साम्नां यज्ञस्य विरिष्टँ संदधाति ।। 4-17-6

If there should be any injury to the sacrifice in respect of the saman chants, he should make an oblation in the Aahavaneeya fire with the mantra स्वः स्वाहा । In that way by the essence of the Sama mantras he cures the injury to the sacrifice caused by the Sama mantras.

तद् यथा लवणेन सुवर्णं संदध्यात् सुवर्णेन रजतं रजतेन त्रपु त्रपुणा सीसँ सीसेन लोहं लोहेन दारु दारुचर्मणा ।। 4-17-7

Just as one joins gold with the help of borax salt, silver with gold, tin with the help of silver, lead with tin, iron with the help of lead, timber with the help of Iron and Timber with the help of leather.

एवमेषां लोकानामासां देवतानामस्यास्त्रय्या विद्याया वीर्येण यज्ञस्य विरिष्टँ संदधाति ॥ भेषजकृतो ह वा एष यज्ञः यत्रैवंवित् ब्रह्मा भवति ॥ 4-17-8

In the same way with the power of the essence of the three worlds, of these gods and of the wisdom of the three vedas, one will heal the injury caused to the sacrifice. A sacrifice where there is a Brahman priest who is endowed with this kind of Knoweldge, is indeed cured as though by medicine.

सुवर्णस्य संधानं नाम कठिणस्य मृदुतापादनं ie. An agent for softening the hard metals. The vyahrutees are the essence of the three worlds, three gods and three vedas and therefore with these vyahrutees the injury caused to the sacrifice is cured.

एष ह वा उदक्प्रवणो यज्ञः यत्रैवंवित् ब्रह्मा भवति । एवंविदँ ह वा एषा ब्रह्माणमनु गाथा - यतो यत आवर्तते तत्तद् गच्छति मानवः ॥ 4-17-9

This sacrifice for which there is a brahma priest who possesses this kind of knowledge certainly inclines north wards. Here is a gatha or an ancient verse with regard to this. He goes to all those places wherever the sacrifice gets injured.

ब्रह्मैवैक ऋत्विक् कुरुनश्वाऽभिरक्षति ।। एवंविद्ध वै ब्रह्मा यज्ञं यजमानँ सर्वांश्चर्त्विजोऽभिरक्षति ।। तस्मादेवंविदमेव ब्रह्माणं कुर्वीत नानेवंविदम्, नानेवंविदम् ॥ 4-17-10

The Brahman who observes silence is the only one priest who protects the others just like a mare protects the warriors. Therefore a Brahma priest protects the sacrifice, the sacrificer and all other priests. Therefore one should choose as Brahma

priest only that person who is possesses such knowledge and not one who does not possess such knowledge.

'उदक् प्रवण' means उत्तरमार्ग प्रतिपत्ति हेतु । That means the cause of winning the Northern path. उदक् means ऊर्ध्वलोक । मानवः means मनन शीलः । The Brahma priest is going to observe the performance of the sacrifice in all areas and protects the sacrifice and other priests.

कुरून् रक्षति means कर्तृन् ऋत्विजः रक्षति । Just as the mare that protects the rider, similarly the Brahman priest also protects the other Ritviks, the sacrifice and the sacrificer.

इति चतुर्थाध्याये सप्तमः खण्डः

इति छान्दोग्योपनिषदि चतुर्थोऽध्यायः

पञ्चमोध्याय:

प्रथम: खण्ड:

यो ह वै ज्येष्ठञ्च श्रेष्ठञ्च वेद, ज्येष्ठश्च ह वै श्रेष्ठश्च भवति । प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च ॥ 5-1-1

He who knows the eldest and the most celebrated becomes the eldest and the most celebrated. Prana or the vital air is the eldest and most celebrated.

The Pranavidya is here taught. Prana is the oldest and most celebrated. According to the of analogy of the तत्क्रतुन्याय one who meditates upon prana as qualified by the qualities of ज्येष्ठत्व and श्रेष्ठत्व, becomes endowed with these qualities. ज्येष्ठत्व means वृद्धत्व and श्रेष्ठत्व means प्रशस्ततमत्वं । Prana is ज्येष्ठ on account of the fact that the functions of indriyas is only after the commencement of functioning of prana in respect of a purusha who is in the womb. The function of indriyas is dependent upon prana and so prana is श्रेष्ठ ।

यो ह वै वसिष्ठं वेद वसिष्ठो ह स्वानां भवति । वाग् वाव वसिष्ठः ॥ 5-1-2

He who knows वसिष्ठ becomes वसिष्ठ the richest among his people. The organ of speech is vasishta.

One who has vast wealth is a vasishta. One who is an orator gets lots of wealth. वाक् or the organ of speech which is the cause of gaining enormous wealth is vasishta. वाग्मी हि लोके अतिशयेन वसुमान् भवति । अतश्च वसुमत्तासंपादक सद्व्यवहारजनकत्वं वाचो वसिष्ठत्वं ।

यो ह वै प्रतिष्ठां वेद, प्रति ह तिष्ठत्यस्मिँश्च लोकेऽमुष्मिंश्च । चक्षुर्वाव प्रतिष्ठा ॥ 5-1-3

He who knows the one who stands stable (Pratishta) he stands firmly in this world as well as in the other world. The eye is verily the sustainer.

Pratishta is to stand stable in an odd or even place, being firmly established. This is possible with the help of the eye. चक्षुषा हि समे दुर्गे प्रतितिष्ठति' says the बृ.उ. the eye shows the even or the uneven surface of the earth and helps in being stationed firmly.

यो ह वै संपदं वेद, सँ हास्मै कामाः पद्यन्ते दैवाश्च मानुषाश्च । श्रोत्रं वाव संपत् ॥ 5-1-4

He who knows the one, who bestows wealth, his wealth divine and human will be fulfilled. The ear is verily that wealth.

The meaning is that the desires of such an aspirant will be fullfilled. The ear is the cause of such sampat or prosperity. संपद्धेतुभूत वेदशास्त्र तदर्थ श्रवणादिसंपादकत्वमेव श्रोत्रस्य संपत्त्वम् ।

यो ह वा आयतनं वेद, आयतनँ ह स्वानां भवति । मनो ह वा आयतनम् ॥ 5-1-5

He who knows one who endows an abode, he will be an abode of the experiences of the objects furnished by his indriyas. The mind is surely the abode.

The mind becomes an abode means that the mind will be the resort of the form of awareness of the objects of experience such as flower garlands or sandal paste and others. स्रक्चन्दनादि विषयज्ञानरूप भोगायतनत्वमेव मनस आयतनत्वं ।

अथ ह प्राणाः अहँश्रेयसि व्यूदिरे, 'अहँ श्रेयानस्मि, अहँ श्रेयानस्मी' ति । ते ह प्राणाः प्रजापतिं पितरमेत्योचुः, 'भगवन् ! को नः श्रेष्ठ' इति ॥ 5-1-6

Once the indriyas of the above said qualities disputed amongst themselves for superiority, saying, "I am superior, I am superior'. They went to Prajapathi and said, "Venerable sir, who amongst us is superior."

To narrate the eminence of the vital airs or Mukhya prana an episode is introduced.

तान् होवाच, 'यस्मिन् व उत्क्रान्ते शरीरं पापिष्ठतरमिव दृश्येत, स वः श्रेष्ठः' इति ॥ 5-1-7

Prajapathi said to them, "He is the most eminent amongst you, by the departure of whom from this body, the body looks detestable like a dead body".

पापिष्ठतर means हेय like dead body. The all knowing prajapathi did not say bluntly that the prana is the most superior because he did not like to wound the feelings of others. He allowed them to know it by themselves.

सा ह वागुच्चक्राम । सा संवत्सरं प्रोष्य पर्येत्योवाच, 'कथमशकत ऋते मज्जीवितु'मिति । यथा कला अवदन्तः, प्राणन्तः प्राणेन, पश्यन्तश्चक्षुषा, श्रृण्वन्तः श्रोत्रेण, ध्यायन्तो मनसा - एवमिति । प्रविवेश ह वाक् ॥ 5-1-8

The organ of speech departed from the body and moving out for one year; it returned and asked others, "How were you capable of living without me ?' The others replied "Just like a dumb fellow, without speaking, but breathing with prana,

seeing with the eye, hearing with the ear, thinking with the mind". Then did the organ of speech enter into the body back.

कला: means मूका: । The body did function normally even in the absence of the organ of speech. It decided that it was not the श्रेष्ठ and returned to its place. 'स्वस्थ श्रैष्ठ्यं नास्तीति निश्चित्य देहं प्रविष्टवती' ।

चक्षुर्होच्चक्राम । तत् संवत्सरं प्रोष्य पर्येत्योवाच, 'कथमशकत ऋते मज्जीवितु,मिति । यथा अन्धा अपश्यन्तः, प्राणन्तः प्राणेन, वदन्तो वाचा, श्रृण्वन्तः श्रोत्रेण, ध्यायन्तो मनसा - एवमिति । प्रविवेश ह चक्षुः ॥ 5-1-9

The eye departed from the body. After moving out for one year it returned and asked others, how did you manage to live without me ?' The others replied, "Just like the blind without seeing, but breathing with prana, speaking with the organ of speech, hearing with ear and thinking with the mind. The eye then entered back into the body.

श्रोत्रँ होच्चक्राम । तत् संवत्सरं प्रोष्य पर्येत्योवाच, 'कथमशकत ऋते मज्जीवितु'मिति । यथा बधिरा अश्रुण्वन्तः, प्राणन्तः प्राणेन, वदन्तो वाचा, पश्यन्तश्चक्षुषा, ध्यायन्तो मनसः- एवमिति । प्रविवेश ह श्रोत्रम् ॥ 5-1-10

The ear, then departed from the body and after moving out for a year returned and asked others, "How did you manage to live without me ?' others replied, "Just like a deaf person without hearing, but breathing with prana, speaking with the organ of speech, seeing with the eyes, and thinking with the mind. Then did the ear enter into the body back.

मनो होच्चक्राम । तत् संवत्सरं प्रोष्य पर्येत्योवाच 'कथमशकत ऋते मज्जीवितुम्' इति । यथा बालाः अमनसः प्राणन्तः प्राणेन, वदन्तो वाचा, पश्यन्तश्चक्षुषा, श्रृण्वन्तः श्रोत्रेण - एवम् इति । प्रविवेश ह मनः ॥ 5-1-11

Then the mind departed from the body and moving out for a year returned and asked others, "How did you manage to live without me' ? They replied, "Just like children with un developed mind, but breathing with prana, speaking with the organ of speech, seeing with the eyes, hearing with the ears;" Then did the mind enter back into the body.

अथ ह प्राण उच्चिक्रमिषन्, स यथा सुहयः पड्वीशशङ्कून् संखिदेत्, एवमितरान् प्राणान् समखिदत् । तँ हाभिसमेत्योचुः, 'भगवन् एधि । त्वं नः श्रेष्ठोऽसि, मोत्क्रमी' रिति ॥ 5-1-12

Then when the prana desiring to move out of the body, pulled the other sense organs, just like a spirited horse would pull out the pegs to which its feet are tied, those sense organs gathered around prana and said, "O worshipful prana, you are the most celebrated amongst us. May you prosper, pray do not depart."

पड्वीश शंकून् means पादबन्धन कीलकान् । संखिदेत् means उत्पाटयेत् or uprooting. The body was not in any way affected when one or other sense organs departed. But all these depend upon the presence of the prana and when prana desired to move out they were as if uprooted. The superiority of prana is thus demonstrated.

अथ हैनं वागुवाच, 'यदहं वसिष्ठाऽस्मि, त्वं तद् वसिष्ठोऽसी', ति, अथ हैनं चक्षुरुवाच, 'यदहं प्रतिष्ठाऽस्मि, त्वं तत् प्रतिष्ठाऽसी' ति ॥ 5-1-13

Then the organ of speech told prana, "What I am Vasishta, verily that you are'. The eye said, "I am said to be Pratishtha.' You are verily that Pratishta".

अथ हैनँ श्रोत्रमुवाच, 'यदहँ संपदस्मि, त्वं तत् संपदसी' ति । अथ हैनं मन उवाच; 'यदहमायतनमस्मि, त्वं तदायतनमसी' ति ।। 5-1-14

Then the ear said to prana, "What I am sampath, that verily you are; the mind said, "What I am known as Ayatanam, that verily you are'.

The other sense organs offered to the Mukhya prana or the vital air, their respective characteristics as subject would offer taxes to a king. The idea is the very many characteristics of other sense organs are depending upon prana and therefore they are to be attributed to prana.

न वै वाचो, न चक्षूँषि, न श्रोत्राणि, न मनाँसीत्याचक्षते । प्राणा इत्येवाचक्षते । प्राणो ह्येवैतानि सर्वाणि भवति ।। 5-1-15

The sense organs are not called as organs of speech or वाक्, the eyes, the ears and mind. People call them pranas. All these are verily prana.

This is a statement made by the sruti itself. The people of the world or people who are the knowers of vedas call all these sense organs as prana as their very existence depends upon prana.

It may be noted that prana vidya is described in Brihadaranyaka and Kaushitaki upanishat also. Though there are slight variations amongst them there is no difference in the vidya taught in these three upanishads according to (V.S. 3-3-10)

इति पञ्चमाध्याये प्रथमः खण्डः

द्वितीयः खण्डः

स होवाच 'किं मेऽन्नं भविष्यती'ति । 'यत् किञ्चिदिदमा श्वभ्य आ शकुनिभ्य' इति होचुः । तद् वा एतदनस्यान्नम् । अनो ह वै नाम-प्रत्यक्षम् । न ह वा एवंविदि किञ्चनानन्नं भवतीति ।। 5-2-1

He said, 'What will be my food?' They said, 'Whatever there is food for all up to dogs and birds, that is your food'. All this is the food of 'Ana' or Prana. The name 'Ana' is his direct name. For one who knows like this nothing becomes 'ananna' - non-food or uneatable.

The vital airs asked the other indrias such as speech and others thus. They replied 'what is the food for all living beings upto birds is verily your food'.

The sruti itself says, 'whatever is eaten by all living beings is really food for prana or अन. Ana is the प्रत्यक्षनाम or direct name for prana as that prana is associated with various actions such as eating अदनादिविविध चेष्टायुक्तत्वात् ., it is not possible for pranavidya nishta to eat the food of all living beings. He has to meditate that the food of all living beings is the food of prana. 'सर्वप्राणिजातान्ने प्राणान्नत्वचिन्तनं कर्तव्यं इत्यर्थः । for one who knows, this किंचन अनन्नंभवति means 'प्राणविद्यानिष्ठस्य अभक्ष्यभक्षणदोषो नास्तीत्यर्थः' ।

स होवाच, 'किं मे वासो भविष्यती' ति । 'आप' इति होचुः । तस्माद्वा एतदशिष्यन्तः पुरस्ताच्चोपरिष्टाच्चाद्भिः परिदधति । लम्भुको ह वासो भवति, अनग्नो भवति ।। 5-2-2

He (The Mukhya Prana) asked, 'what will be my garment?' They said, 'water'. Therefore even now, people who are going to eat cover prana with water before eating and after eating. He becomes a *लम्भुकः* or receiver of garment. He will be freed from being naked.

Water should be thought of as the garment of Mukhya Prana. It is on account of this that people sip water before and after eating and cover prana with the garment of the form of water. The idea is that one should have the view of garment of prana in the water he sips .आचमनीयास्वप्सु वासस्त्वचिन्तनेन' The upasaka also becomes a receiver of garment and becomes अनग्न ।

तद्धैतत् सत्यकामो जाबालो गोश्रुतये वैयाघ्रपद्यायोक्त्वोवाच, 'यद्यप्येनच्छुष्काय स्थाणवे ब्रूयात्, जायेरन्नेवास्मिन् शाखाः, प्ररोहेयुः पलाशानि' इति ॥ 5-2-3

Satyakama Jabala told this to Gosruti, son of Vyaghrapat and said further, 'If someone says this to a dried up trunk of a tree, branches will truly grow on it and leaves will also sprout".

Satyakama the son of Jabala taught this 'Prana Darsanam' to Gosruti and said that if this prana vidya is spoken to a dry tree, branches would grow on it.

अथ यदि महज्जिगमिषेत् अमावास्यायां दीक्षित्वा पौर्णमास्यां रात्रौ सर्वौषधस्य मन्थं दधिमधुनोरुपमथ्य, 'ज्येष्ठाय श्रेष्ठाय स्वाहे' त्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् ॥ 5-2-4

If one desires to attain greatness, he must get initiated on the new-moon day and on the night of the full moon day he should stir the pulp of all herbs in curds and honey and offer oblations of ghee in the sacred fire, saying 'svaha to the oldest and greatest', and drop the residue into the mantha or pot containing the pulp.

The rite called 'mantha' is now introduced. ग्राम्यारण्यौषधानां पिष्टं औदुम्बरे कंसाकारे चमसाकारे वा पात्रे दधिमधुनोः प्रक्षिप्योपमथ्य' । Collecting all kind of herbs growing in villages or forests, one should make it a pulp and place it in a vessel made of copper in the shape of a ladle and stir them and then offer them as oblation as prescribed.

वसिष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् । प्रतिष्ठायै स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् । संपदे स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् । आयतनाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् ॥ 5-2-5

After offering oblation of ghee in the sacred fire saying, 'svaha to vasishta richest', he should drop the residue into the mantha.

After offering oblation of ghee in the sacred fire with the mantra, 'svaha to the pratishta', he should drop the residue into the mantha.

After offering oblation of ghee in the sacred fire with the mantra, 'Sampade Svaha', Svaha to prosperity, he should drop the residue into the mantha.

After offering oblation of ghee in the sacred fire with the mantra, 'svaha to the abode, Ayatanaya svaha', he should drop the residue into the mantha.

अथ प्रतिसृप्याञ्जलौ मन्थमाधाय जपति, 'अमोनामास्यमा हि ते सर्वमिदँ स हि ज्येष्ठः श्रेष्ठो राजाऽधिपतिः । स मा ज्येष्ठ्यँ श्रेष्ठ्यँ राज्यमाधिपत्यं गमयत्वहमेवेदं सर्वमसानि'इति ॥ 5-2-6

Then moving a little i.e., doing a pradakshina, holding the pot containing the pulp both in his hands, he recites this mantra, "you are having the name 'Ama' you are verily prana. All this universe is subservient to you. The prana of the form of mantha is the oldest and the greatest, the luminous, and the ruler. May he make me attain the state of being the oldest,

greatest, the luminous and the ruler. May I myself become all these"

प्रतिसृप्य means प्रदक्षिणं कृत्वा. The mantra mentioned here should be recited holding the mantha cup in his hands. अमा is the name of prana. The mantha is thought of to be prana, so it is called prana. All this world is subordinated to you. इदं जगत् सर्वं ते त्वदधीनम् । मन्थलक्षणान्नाधीनत्वात् जगतः इति भावः । सहिमन्थभूतः प्राणः । The meaning of the statement 'may I become all these', - is 'may I be the ruler of all these - सर्वनियन्तृतया भवानि'

अथ खल्वेतयर्चा पच्छ आचामति - ''तत् सवितुर्वृणीमह' इत्याचामति, 'वयं देवस्य भोजन' मित्याचामति ; 'श्रेष्ठँ सर्वधातम' मित्याचामति । 'तुरं भगस्य धीमहि' इति सर्वं पिबति ॥ 5-2-7

Then he eats foot by foot, reciting this Rik mantra. 'We pray for that food of god Savitr' he utters and he eats a part. Reciting the second pada 'we eat the food of the deity' he eats the second part. Reciting the third pada, 'the celebrated sustainer of all;, he eats the third part, and reciting the fourth part 'we meditate upon the sun' he drinks all of it.

The Rik mantra that is to be recited for eating the sacred mantha is as follows: 'तत् सवितुर्वृणीमहे वयं देवस्य भोजनम् । श्रेष्टं सर्वधातमं तुरं भगस्य धीमहे' ॥ he eats a part of it by reciting the first pada of the mantra, and the second and third part of it by reciting the other two padas. He eats the remaining part of it by reciting the last pada. मन्त्रस्य एकैकपादेन एकैकग्रासं भक्षयेदित्यर्थः । सर्वधातमं सर्वधारक । तत् means प्रसिद्धभोजनं । अत्र प्राणस्य सवितुश्च अभेदेन सवितुरित्यर्थः । Being satisfied with the food given by him may we meditate upon the essential nature of Surya without delay.

निर्णिज्य कँसं चमसं वा पश्चादग्नेः संविशति चर्मणि वा स्थण्डिले वा वाचंयमोऽप्रसाहः । स यदि स्त्रियं पश्येत् , समृद्धं कर्मेति विद्यात् । तदेष श्लोकः ॥ ''यदा कर्मसु काम्येषु स्त्रियँ स्वप्नेषु पश्यति । समृद्धिं तत्र जानीयात् तस्मिन् स्वप्ननिदर्शने '' ॥ तस्मिन् स्वप्ननिदर्शने ॥ 5-2-8

Washing the ladel or the bowl he lies down behind the sacred fire on an animal's skin or on the bareground, controlling his speech and unperturbed. If he sees a woman in his dream he should know that his karma is well performed and will be fruitful.

There is a verse with reference to this when kamya karmas are performed for getting some desires, when one sees a woman in dream, then he should know success in that karma.

The cup of the form कंसाकारं चमसाकारं औदुम्बरपात्रं should be washed. He should lie down behind the fire on the deer skin or bare ground with his head to the Eastप्राक्शिरः शयीत । समृद्धिं means कर्मनिष्पत्तिं. i.e. success in the karma.

In the vedanta sutras in the सर्वान्नानुमत्यधिकरण it is decided that सर्वान्नानुमति given to a प्राणविद्यानिष्ठ is only in case of danger of life (see V.s.3-4-28).

Under the sutra 'कार्याख्यानादपूर्वम्' it is concluded that one should have an idea of a garment to prana in the water that is sipped after taking food, as prescribed in the smritis - (V.S.3-3-18). As regards the question how non-sentient entities like speech and others can speak, it is concluded that the presiding deities are implied in such references in the sutra. अभिमानि व्यपदेशस्तु विशेषानुगतिभ्याम् । (V.S.2-1-5).

इति पञ्चमाध्याये द्वितीयः खण्डः

तृतीयः खण्डः

श्वेतकेतुर्हारुणेयः पञ्चालानाँ समितिमेयाय । तँ ह प्रवाहणो जैबलिरुवाच, कुमारानु त्वाशिषत् पितेति । अनु हि भगव इति ।।

5-3-1

Svetaketu, the grand son of Aruna came to the assembly of the Panchalas. Pravahana son of Jivala said, 'well, my boy, did your father instruct you?" He replied, 'Venerable sir, He has indeed instructed.'

To introduce 'Panchagnividya' which is related to the meditation upon the true nature of the Jivatman freed from the contact of matter, and for causing 'Vairagya' or renunciation as related to samsara and for generating desire for liberation, this episode is introduced.

(१) वेत्थ यदितोऽधि प्रजाः प्रयन्तीति । न भगव इति ।

(२) वेत्थ यथा पुनरावर्तन्ता ३ इति । न भगव इति ।

(३) वेत्थ पथोर्देवयानस्य पितृयाणस्य च व्यावर्तना ३ इति । न भगव इति ।। 5-3-2

(४) वेत्थ यथाऽसौ लोको न संपूर्यता ३ इति । न भगव इति ।

(५) वेत्थ यथा पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति । नैव भगव इति ।। 5-3-3

'Do you know where people go up from here after being here?' 'No, venerable sir',

"Do you know how they return here again ?" "No, venerable sir,"

'Do you know where the path of Devayana and the path of Pitryana part separately?' 'No, venerable sir'

'Do you know how the other world does not get filled?' 'No venerable sir.'

'Do you know how waters oblated in the fifth oblation become signified by the word Purusha?' 'Certainly not, venerable sir'

By the first question Pravahana asks about the place where people engaged in Kamya Karmas i.e., who are karmins, go after their life here. 'कर्मिणां गन्तव्यो देशः कः इत्यर्थः । The second question is related to the coming back of karmins to this world again. कर्मिणां पुनरावृत्ति प्रकारः कः ?'. The point of parting of the two paths namely the 'Devayana' and the 'Pitriyana' is asked by the third question. केन प्रकारेण तयोः भेदः इत्यर्थः ।

'Why does not that 'Dyuloka' or the world connected with gods get filled up even though people are continuously marching to that world?' is the next question. Why does not that world become overcrowded? The fifth question relates to the birth of the man here, who returns in the subtle form associated with water etc. Water signifies the other elements also in the subtle form.

अथ नु किमनुशिष्टोऽवोचथाः । यो हीमानि न विद्यात्, कथं सोऽनुशिष्टो ब्रुवीतेति । स हाऽऽयस्तः पितुरर्धमेयाय ; तँ होवाच, "अननुशिष्य वाव किल मा भगवानब्रवीत्, 'अनु त्वाऽशिष' मिति ।। 5-3-4

Why then did you say, 'I have been instructed'? How can one who does not know these say that he has been instructed"? He being distressed, went to his father's place and said, 'Without verily instructing me, O venerable sir, you said, 'I have instructed you'.

Being afflicted by Jaibali that Svetaketu came and objected thus his father. At the time of completion of my study you said you had fully instructed me. Svetaketu was distressed on account of being questioned about an unknown thing again and again. But not on account of उपचाराकरण ।

''पञ्च मा राजन्यबन्धुः प्रश्नानप्राक्षीत् । तेषा नैकं चनाशकं विवक्तु''मिति। स होवाच, ''यथा मा त्वं तदैतानवदो यथाऽहमेषां नैकञ्चन वेद, यद्यहमिमानवेदिष्यम्, कथं ते नावक्ष्यम्'' इति ॥
5-3-5

That fellow of a kshatriya asked me five questions and I was not able to answer any one of those questions. The father said, 'The way you have spoken to me about these questions then (after returning), I just do not know any one of them. Had I known them, Why should I have not told you?'

राजन्यबन्धुः means राजापशदः । राजन्याः बन्धवो यस्य स राजन्यबन्धुः। स्वयं अराजन्यइत्यर्थः । As you said to me at the time of your return from that place that you were not able to answer any one question, I do not verily know the answer to anyone of the questions. I would have surely taught my dear son if I had known them.

स ह गौतमो राज्ञोऽर्धमेयाय । तस्मै ह प्राप्तायार्हां चकार । स प्रातः सभाग उदेयाय । तँ होवाच 'मानुषस्य भगवन् गौतम ! वित्तस्य वरं वृणीथाः' इति । स होवाच, 'तवैव राजन् ! मानुषं वित्तम् । यामेव कुमारस्यान्ते वाचमभाषथाः, तामेव ब्रूहीति' ॥ 5-3-6

That Gautama went to the king's place. The king showed respect to him. Next morning Goutama came when the king was in the assembly. To him the king said, 'O venerable Goutama, please ask for any gift of human wealth'. He said,

'O king, let human wealth be with you alone. Tell me that alone about which you spoke to my son.'

सभागे means सभागते । उदेयाय means आजगाम or it may be that he came there being worshipped by him. 'भजनं भागः पूजा । तेन युक्तः अर्घ्यादिभिः पूज्यमानः समागतः । Gautama said, मत्पुत्रस्य समीपे पञ्चप्रश्नलक्षणां यां वाचं उक्तवानसि तामेव मे ब्रूहि इति ।

स ह कृच्छ्रीबभूव । तँ ह चिरं वसेत्याज्ञापयाञ्चकार । तँ होवाच, 'यथा मा त्वं गौतमावदो यथेयं न प्राक् त्वत्तः पुरा विद्या ब्राह्मणान् गच्छति, तस्मादु सर्वेषु लोकेषु क्षत्रस्यैव प्रशासनमभूत्' इति । तस्मै होवाच
5-3-7

He became sorrowful. He ordered him to stay there for a long time. He said, 'O Gautama, I shall do as you told me. This vidya or knowledge that is to be taught by me did not go to the Brahmanas, before you. Therefore in all worlds teachership of this vidya was of kshatriyas alone. Then he imparted this knowledge to him.

He was afflicted on account of two points. 1. How can this venerable person be made a disciple? 2. How can I fulfull my word that I would grant him a boon? 'त्वं मां यथा अवदः तथा करिष्यामि' This panchagni vidya that I am now teaching you, though it was there earlier, was not taught to a Brahmin earlier. So in all worlds the teachership of this vidya was only to a kshatriya.

इयं वक्ष्यमाणाविद्या पुराविद्यमानापि यस्मात्हेतोः त्वत्तः ब्राह्मणान् न प्राप्तवती। तस्मात् सर्वेषु लोकेषु क्षत्रस्यैव प्रशासनमभूत्' - अतो ब्राह्मणेषु एतद्विद्याया अभावात् ब्राह्मणानामेव समीपं गमिष्यामि इति बुद्धिः न कार्या । चिरवासाज्ञापनमपि सोढव्यं इति भावः ॥ The idea is as follows - This panchagni vidya was not taught to any Brahmin before. It was guarded by the Ksahtriyas

only. So you may not think that this can be taught by any brahmin. So you have to bear with my order to stay here.'

इति पञ्चमाध्याये तृतीयः खण्डः

चतुर्थः खण्डः

असौ वाव लोको गौतमाग्निः तस्यादित्य एव समित् रश्मयो धूमोऽहरर्चिः चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिङ्गाः ।। 5-4-1

O Gautama, the yonder world (ie. svarga) is verily the fire. Of that the sun is the samit. (the sacrifical faggot) The rays are the smoke. The day is the flame. The moon is the ember. The stars are the sparks.

The king taught this wisdom of the five fires to Gautama, who stayed there as a student for a long time. The fifth question, 'वेत्थ यथा पञ्चम्यामाहुतौ आपः पुरुषवचसो भवन्ति' is being disposed of first as the disposal of other questions become convenient later. 'पञ्चमप्रश्न प्रतिवचनस्य इतरप्रतिवचनानुकूलत्वात्'' । The metaphorical description of each fire is followed by the five aspects namely समित्, धूम, अर्चि, अंगार and विस्फुलिंग । Such fires are five and they descirbe the process of rebirth of the Jivatman in this world after experiencing pleasures in the other world.

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति । तस्या आहुतेः सोमो राजा संभवति ।। 5-4-2

In that fire of this nature the gods oblate water (called faith). From that oblation king soma is born.

This असौलोकः means swarga loka as Aditya. That alone is the fire. As Aditya illumines the swargaloka, so he is here described as the samith. The rays of the sun are the smoke, because smoke arises

from the samith. सत्प्रभत्वात् धूमस्य आदित्य रश्मीनाम् धूमत्वम् । The day is the flame, because it illumines. प्रकाशकत्वात् । The moon is the अङ्गार because the moon rises at the time of the setting of the day. अर्चिः प्रशमकाल प्रभावत्त्वाच्च चन्द्रमसः अङ्गारत्वम् । The stars are obtained as the parts of chandra and therefore they are the sparks. देवाः means इन्द्रियाणि the sense organs. Shraddha means water. इन्द्रियाणां द्युलोकाग्नौ भूतसूक्ष्मरूप आहुति प्रक्षेपकर्तृत्वं is described here. In the absence of the Indriyas the subtle elements cannot reach the Dyuloka embrasing the Jiva with them and so the statement that the Indriyas oblate in that fire is justifiable. द्युलोकादि प्रापक कर्मणां इन्द्रियाधीनत्वात् वा तथोक्तिः इति द्रष्टव्यं । The state of soma raja is the fruit of shraddha (Phala). The subtle waters called faith which are offered as oblations in Agnihotra sacrifice bring the result or phala in the form of attainment of heaven. They become soma raja after entering heavenly world because the sacrifics were performed by them for that purpose. 'पितृयाणे एषः सोमो राजा इति चन्द्रमसं प्राप्तस्य जीवस्य सोमराजभावश्रवणात् अत्र निर्दिश्यमानसोमराजभावस्यापि भूतसूक्ष्म परिष्वक्त जीव विषयत्वात् ।। Soma Raja is the Jiva who is associated with the subtle elements, who goes to swargaloka on account of the performance of Agnihota and other sacrifices

इति पञ्चमाध्याये चतुर्थः खण्डः

पञ्चमः खण्डः

पर्जन्यो वाव गौतमाग्निः ; तस्य वायुरेव समित् अभ्रं धूमो विद्युदर्चिः अशनिरङ्गाराः ह्रादुनयो विस्फुलिङ्गाः ।। 5-5-1

O, Gautama ! Parjanya is the fire. For that vayu or the air is the sacrificial stick (samith). The cloud is the smoke. Lightening is the flame. The thunderbolt is the live charcoal. The thundering roars are the sparks.

'ह्लादनयः' means मेघ घर्जितानि ।।

तस्मिन्नेतस्मिन्नग्नौ देवाः सोमँ राजानं जुह्वति । तस्या आहुतेर्वर्षं संभवति ।। 5-5-2

The gods offer somaraja as on obalation in this fire from that rain is born.

The idea is the body of the Jivatman which is called somaraja melts and falls into the cluster of clouds along with jiva at the end of the experience of pleasure is Dyuloka

इति पञ्चमाध्याये पञ्चमः खण्डः

षष्ठः खण्डः ।

पृथिवी वाव गौतमाग्निः, तस्याः संवत्सर एव समित् आकाशो धूमो रात्रिरर्चिः दिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गाः ।। 5-6-1

O, Gauthama ! This earth itself is the fire. For that agni, Samvathsara or the year is the sacrificial faggot (samith). The Akasha or sky is the smoke. The night is the flame. The directions are the live charcoals. The inter directions are the sparks.

The earth flourishing with the time of the year becomes, capable of yielding crops. So samvatsara is called "Samith'. The night is dark by nature and is in accordance with the earth which is not self luminous and so is described as flame.

तस्मिन्नेतस्मिन्नग्नौ देवा वर्षं जुह्वति । तस्या आहुतेरन्नँ संभवति ।। 5-6-2

The gods oblate Varsha or rain in this fire. From that oblation Anna or food is grown.

The idea is that the subtle elements called as shraddha become associated with Indriyas that would be helpful to experience swarga and assumed a form, a body called Somaraja. Then when sukrutha exhausted the body dissolved and contacted varsha or rain. Then that varsha with which the Jiva is contacted reaches the earth and becomes associated with Anna of the form of wheat, rice etc.

इति पञ्चमाध्याये षष्ठः खण्डः ।

सप्तमः खण्डः

पुरुषो वाव गौतमाग्निः, तस्य वागेव समित् प्राणो धूमो जिह्वाऽर्चिः चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः ।। 5-7-1

"O, Gauthama, the purusha or the man is the fire. His speech itself is the sacrificial faggot. His prana is the smoke. His tongue is the flame. The eyes are the live coal. His ears are the sparks"

वाक् is called samith because one becomes famous through one's speech. वाचाहि समिध्यते पुरुषः । न अवाग्मी ।

तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति । तस्या आहुते रेतः संभवति ।। 5-7-2

The gods oblate Anna or food in this fire and from that oblation of Anna the rethas or the seed is born.

The idea is the subtle element in the form of food that are contacted by the Jivas are consumed by the purusha and they are transformed into the form of seed of man. The migrating Jivas are here contacting the Rethas or seed of men in the most subtle form. The Jiva does not undergo any tansformation in all these stages but he will be closely contacted by the subtle elements.

इति पञ्चमाध्याये सप्तमः खण्डः

अष्टमः खण्डः

योषा वाव गौतमाग्निः ; तस्या उपस्थ एव समित् उपमन्त्रयते स धूमो योनिरर्चिः यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः ॥ 5-8-1

O ! Gauthama, the woman is the fire. Her generative organ is samith or the sacrificial stick. The inviting or the calling out is the smoke. The Yoni (vagina) is the flame. The interaction is the live coal. The tiny pleasures are the sparks.

तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति । तस्या आहुतेर्गर्भः संभवति ॥ 5-8-2

The gods oblate the seed in this fire and from that oblation the foetus is born.

रेतो रूपाणि तानि योनिद्वारा स्त्रियं प्रविश्य गर्भत्वेन परिणमन्ते ॥

इति पञ्चमाध्याये अष्टमः खण्डः

नवमः खण्डः

इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति । स उल्बावृतो गर्भो दश वा नव वा मासान् अन्तः शयित्वा यावद्वाऽथ जायते ॥ 5-9-1

Thus waters oblated in the fifth fire like this assume the name of purusha. That foetus enclosed in the membrane remains ten or nine months within until it is time to be born.

Of the five oblations viz. sraddha, soma, vristi, Anna and rethas - as described above, after the fifth oblation of the form of the Rethas, the subtle elements embracing the Jivatman called by the name Waters - assume the name of Purusha. Here the fifth question stands asnwered.

स जातो यावदायुषं जीवति । तं प्रेतं दिष्टमितोऽग्नय एव हरन्ति यत एवेतो यतः संभूतो भवति ॥ 5-9-2

Having born thus he lives the length of his destined life time, when he dies the fires carry him to the place from where he came ie. Dyuloka and from where he is born.

The Purusha who is born thus lives his life time here and when he dies, he is going to the other world determined by his past deeds or the rites he performed here. The Indriyas or gods take him to those fires themselves. Those very fires from which he took birth here. The idea is पुनरपि द्यु पर्जन्य पृथिवी पुरुष योषित्सु संभ्रमति इत्यर्थः ।

This description of the five fires is meant for causing dispassion in the minds of the aspirants. One should develop disgust for being born like that coming again and again into the womb of the mother and living a short life here and again transmigrate from body to body. So a wise man should develop vairagya from knowing all this.

इति पञ्चमाध्याये नवमः खण्डः

दशमःखण्डः

तद्य इत्थं विदुः, ये चेमेऽरण्ये श्रद्धा तप इत्युपासते - तेऽर्चिषमभिसंभवन्ति, अर्चिषोऽहः, अह्न आपूर्यमाणपक्षम्, आपूर्यमाणपक्षात् यान् षडुदङ्ङेति मासाँस्तान् ॥ 5-10-1

Those who know the nature of these five fires "panchagni" thus and those who practice in the forest meditating upon Brahman with faith will unite with Agni. From Agni to the deity of the day and from there to be deity of the bright half of the month and there on he comes upon the deity of the half year while the sun moves towards North.

मासेभ्यः संवत्सरँ संवत्सरादादित्यम्, आदित्याच्चन्द्रमसम्, चन्द्रमसो विद्युतम् । तत्पुरुषोऽमानवः स एनान् ब्रह्म गमयति । एष देवयानः पन्था इति ॥ 5-10-2

From that half year he reaches the year samvathsara. From Samvathsara he comes to the sun. From the sun to the moon, from the moon to Vidyuth and from there that अमानव, super human takes him to parabrahman. This is known as the path of the gods.

In this passage the third question raised by pravahana jaibali about the parting of the ways of Devayana and pitryama is answered. तद् य इत्थं विदुः' - तद् means the nature of the individual self who is migrating from birth to birth as mentioned earlier. प्राक् प्रस्तुतस्य संसरतः जीवस्य स्वरूपं तत् इति अनेन परामृश्यते । "य इत्थं विदुः' - Those who know the way thus i.e. that the jivas will be oblated in the five fires of Dyuloka, parjanya, prithvi, purusha and yoshith, having the respective bodies of shraddha. Soma, vrishti, Anna and Rethas, and having the understanding of the nature of the atman as distinct from body and others and also realising that the atman is having Brahman as its innerself.

उक्त प्रकारोण द्यु पर्जन्य पृथिवी पुरुष योषित्सु श्रद्धा सोम वृष्टि अन्न रेतस् शरीरकतया देहादि इत्यर्थः । अत्र ब्रह्मात्मकतया च इत्यापि योजनीयम् ।

While explaining the sutra - अप्रतीका लम्बनान् नयतीति बादरायणः' (वेसू 4-5-14) Ramanuja states "पञ्चाग्निविदोपि अर्चिरादिना गतिश्रवणात्, अर्चिरादिना गतस्य ब्रह्म प्राप्ति अपुनरावृत्ति श्रवणाच्च । अत एव प्रकृति विनिर्मुक्तं ब्रह्मात्मकात्मानुसंधानम् सिद्धम् ।

Another catagory of Brahmopasaka, that go through Archiradi is mentioned is येच इमे अरण्ये उपासते etc., the word तप signifies

Brahman. श्रद्धा means श्रद्धां पुरस्कृत्य । So Archiradi is taught in respect of both kinds of aspirants.

अथ य इमे ग्रामे इष्टापूर्ते दत्तमित्युपासते, ते धूममभिसंभवन्ति, धूमाद्रात्रिम्, रात्रेरपरपक्षम्, अपरपक्षात् यान् षड् दक्षिणैति मासाँस्तान् - नैते संवत्सरमभिप्राप्नुवन्ति ॥ 5-10-3

Now those who live in villages as house holders and per form sacrifices, humanitarian deeds such as building water tank etc., and give dana or charity and others go to the deity of smoke and from Dhooma to the deity of the night and to the deity of the dark half of the month. From the deity of hte dark half of the month to the deity of Dakshinayana and from the deity of Dakshinayana they do not go to the deity of Samvathsara.

मासेभ्यः पितृलोकम्, पितृलोकादाकाशम्, आकाशाच्चन्द्रमसम् । एष सोमो राजा; तद् देवानामन्नम् ; तं देवा भक्षयन्ति ।। 5-10-4

From the month of Dakshinayana, they go to the worlds of manes. From there to Akasa and from there they go to the world of moon. This is the king Soma of Gods and that is the food of the Gods. The Gods eat him.

The word अथ introduces the next topic. ग्रामे means the village. This is used as a special qualification of the householders. They engage themselves in इष्टं or sacrifices. उपासते means अनुतिष्टन्ति ।. The idea is that they practice Yaga, Dana, Homa and other Karmas with a desire to attain various benefits. इति signifies that they perform all these deeds with श्रद्धा or faith. After casting away the body they reach the deity of Dhuma and others. The Dhuma and others are आतिवाहिक s for them. The words Dhuma and others

signify the presiding deities there of. The six months when the sun will be moving towards the Southern direction known as दक्षिणायन. These aspirants do not go to the Samvathsara devatha as they are performers of केवलकर्म । 'एषः सोमो राजा' -. The term एषः does not signify moon who is to be attained by such a departed soul. But the इष्टादिकारि the performer of yaga and others becomes Somarajas इष्टादिकारी अभिसंभविता परामृश्यते ।. The attainer is signified as Soma raja. The idea is he will be endowed with a non-material body fit for the experiences of heaven. He attains thus Deva Bhava. देवाः भक्षयन्ति - The Gods will use them to serve them just like animals. देवभावमुपगतं आजानसिद्धाः देवाः भक्षयन्ति - स्व कैंकर्येषु पशूनिवविनियुञ्जाते इत्यर्थः ।

तस्मिन् यावत्संपातमुषित्वा अथैतमेवाध्वानं पुनर्निवर्तन्ते यथेतमाकाशम्, आकाशाद्वायुम् । वायुर्भूत्वा धूमो भवति ; धूमो भूत्वाऽभ्रं भवति ।। 5-10-5

They remain in Chandra till the fruit of their karma lasts. Having remained there till that time they return by the same route upto Akasa from Akasa they go to Vayu and then becomes dhuma and from Dhuma they become Abhra (i.e., the immediately previous state of cloud.)

अभ्रं भूत्वा मेघो भवति ; मेघो भूत्वा प्रवर्षति । त इह व्रीहियवा ओषधिवनस्पतयस्तिलमाषा इति जायन्ते ।। अतो वै खलु दुर्निष्प्रपतरम्, यो यो ह्यन्नमत्ति यो रेतः सिञ्चति, तद्भूय एव भवति ।।

5-10-6

Having become the Abhra (bearing water) he becomes the cloud. i.e. closely contacts the cloud and falls upon the earth in the form of rain. And those Jivatmans that are closely embraced by the subtle elements along with rain, having fallen

on the earth they enter into Rice, Corn, Plants, Trees, Sesmum and Beans, etc. It is certainly very difficult and takes a long time to come out of position seeds. He takes birth in the form of him whoever eats food and who ever ejects semen.

संपातः means कर्मशेषः That means the exhaustion of the result of the particular karma which has begun to yield the result. फलदानप्रवृत्तकर्मविशेष विषयम् । न तु सर्वकर्मविषयम् ।And then he returns through the same धूमादिमार्ग by which he ascended to heaven in the reverse order. While ascending he proceeded through Dhuma, Ratri, Krishna paksha, Dakshinayana then Pitru loka and Akasa. But while returning he proceeds from Akasha to Vayu, from Vayu to Dhooma and from Dhuma he becomes Abhra. In all these stages they are contacting closely such entities and they will be appearing similar to them. They do not become Akasa, nor they do have Akasha as their bodies. They are संश्लिष्टाः and they are described that they become Vayu, etc., on account of similarity. The word अभ्र signifies a stage when it is capable of holding water. जलधारणावस्था उच्यते । The jivas fall on earth closely contacting the वर्ष and others. मेघ is the state of showering rain. वर्षसंश्लिष्ट भूतसूक्ष्म परिष्वक्ताः जीवाः । Then they will be having the next state of being associated closely with paddy, barley etc., They do not actually become corn, grain, etc., but they are having mere contact with paddy, corn etc. The Sutrakara discusses this under the sutra. 'अन्याधिषष्ठितेपूर्ववदभिलापात्' (Ved. Sutra 3-1-24).

तेन रूपेण जननं नाम न स्थावरभावंप्रतिपत्तिः । स्थावरत्व प्राप्तिहेतु भूत कर्मणां इह अकीर्तनात्, किन्तु, जीवान्तराधिष्ठेतेषु व्रीह्यादिषु संश्लेषमात्रम् ।

'दुर्निष्प्रपतरं' - स्थावरादि भावात् निर्गमनं अति चिरेण भवति इत्यर्थः ।

It is rare to be born as a human being because, the souls in close contact with rain and that are being born as paddy, corn, etc., are likely to be swept away by rivers and others and they will be

getting into ocean and others. There is no chance of such corn to be eaten by man to be transformed into the form of semen. It is only when eaten by men and oblated in woman through the seed is he capable of being born as man. Here also it is to be noted that the descending Jiva does not become semen and other things but he will have a close contact with them in that form and only when man sprinkles the semen in the generative organ of the woman he is liable to be born as a man. Even here chances are very rare. The Upanishat makes out that it is very difficult to get out of the state of corn and others and attain the form of a man.

तद्य इह रमणीयचरणा अभ्याशो ह यत् ते रमणीयां योनिमापद्येरन्, ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वा । अथ य इह कपूयचरणा अभ्याशो ह यत् ते कपूयां योनिमापद्येरन् श्वयोनिं वा सूकरयोनिं वा चण्डालयोनिं वा ॥ 5-10-7

Those whose conduct has been good here will shortly get birth such as a Brahmana, a kshatriya or a vysya. But those whose conduct has been evil will be born in evil births shortly such as the birth of a dog or as a pig or the birth of a chandala.

अभ्याशः means अभ्यागन्तारः. the meaning is those who descend from the other world- परलोकात् इहलोकम् प्रति अवतरन्तः इत्यर्थः । चरण means action. Those who have done meritorious deeds, that means who are associated with virtuous deeds resulting in punya कपूय चरणाः means कुत्सित चरणाः The idea is that those who return from the somaloka are gaining birth according to the residual karma (good or bad) after expereincing the benefits in swargaloka.

अथैतयोः पथोर्न कतरेण चन, तानीमानि क्षुद्राण्यसकृदावर्तीनि भूतानि भवन्ति जायस्व म्रियस्वेति- एतत् तृतीयँ स्थानम् । तेनासौ लाको न संपूर्यते ।तस्माज्जुगुप्सेत । तदेष श्लोकः ॥ 5-10-8

On the other hand those small creatures who do not go through either of those two paths are migrating again and again here alone. That is the third state which is indicated by the words "Be born and die". Therefore the other world does not become filled up. Therefore as the course of life of the samsarins is deeply sorrowful one should become disgusted of the migratory life here. There is a verse regading this.

Those beings who do not go by any one of these two paths are born as small creatures. Those people who have not practised upasana to qualify themselves to go by Devayana or that have not performed the karmas, those qualifying them to go through 'Dhumadi' - will be born and dead again and again as small creatures like gnat, mosquitoes, worms, etc. एतत् तृतीयं स्थानम् । means the hosts of people who are born and dead again and again like this. This is the third state of only sinners. असौ लोकः Dyuloka न संपूर्यते । So Dyuloka is not filled up. There is the third state where most Jivas will be migrating often and often. People that go to the Dyuloka are few. So it is not filled up. द्युलोक आरोह अवरोह अभावेन द्युलोक असंपूर्ति वचनात् ।

'स्तेनो हिरण्यस्य सुरां पिबंश्च गुरोस्तल्पमावसन् ब्रह्महा च । एते पतन्ति चत्वारः पञ्चमश्चाचरँस्तैः ॥ इति ॥ 5-10-9

He who steals gold, drinks wine, dishonours the teachers bed, kills a brahmin, these four and the fifth one who associates with them will fall.

अथ ह य एतानेवं पञ्चाग्नीन् वेद, न सह तैरप्याचरन् पाप्मना लिप्यते । शुद्धः पूतः पुण्यलोको भवति, य एवं वेद ॥ य एवं वेद ॥ 5-10-10

Now anyone who knows these five fires thus, will not be affected by the sin even if he mixes with the above sinners.

Anyone who knows thus will be pure and unsullied and a dweller in the world gained by virtue or punya.

This verse is introduced to mention an additional benefit that would ensue on account of the wisdom of the essential nature of the Panchagni Vidya which leads one to liberation. मुक्तिफलक पञ्चाग्निविद्या स्वरूप ज्ञानस्य फलान्तरं वक्तुमाह । Under the Sutras कृतात्ययेऽनुशयवान् दृष्टस्मृतिभ्यां यथेतमनेवं च' (वे.सू -3-1-8) the sutrakara establishes that a person who returns from Dyuloka to be born again here comes together with the residual karma and he will born here according to that.

इति पञ्चमाध्याये दशमः खण्डः ।

एकादशः खण्डः

प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो भाल्लवेयो जनश्शार्कराक्ष्यो बुडिल आश्वतराश्विः ते हैते महाशाला महाश्रोत्रियाः समेत्य मीमांसाञ्चक्रुः- को न आत्मा किं ब्रह्मेति ॥ 5-11-1

Pracheena sala, the son of Upamanyu, Satya Yajnya son of Pulusha, Indradyumna son of Ballavi, Jana son of Sharkaraksha, Budila son of Aswatharashwa- these five great householders and great vedic scholars assembled in a place and discussed as to who is the Brahmin,? Who is the internal self of all ?

अस्माकं अन्तर्यामितया आत्मभूतं ब्रह्म किं ? इति विचारं कृतवन्तः ।

ते ह संपादयाञ्चक्रुः, 'उद्दालको वै भगवन्तोऽयमारुणिः संप्रतीममात्मानं वैश्वानरमध्येति, तँ हन्ताभ्यागच्छामे' ति । तँ हाभ्याजग्मुः।

5-11-2

They decided among themselves like this - "Revered sirs, Uddalaka the son of Aruna knows this Vysvanara Atma. Let us go to him". They approached him.

संपादयांचक्रुः - After discussions they were not able to arrive at a conclusion. So they decided about the teacher of the self to be Uddalaka ब्रह्मोपदेष्टारं कञ्चित् निश्चितवन्तः ।

स ह संपादयाञ्चकार, 'प्रक्ष्यन्ति मामिमे महाशाला महाश्रोत्रियाः । तेभ्यो न सर्वमिव प्रतिपत्स्ये । हन्ताहमन्यमभ्यनुशासानि' इति ॥ 5-11-3

That Uddalaka (Beholding them) thought, these great scholars and householders, will ask me (about the Vysvanara Atman). I may not be able to tell them everything. Well, let me direct them to another who knows fully the Vysvanara Atman.

तान् होवाच, 'अश्वपतिर्वै भगवन्तोऽयं कैकेयः संप्रतीममात्मानं वैश्वारनमध्येति ; तँ हन्ताभ्यागच्छेमे' ति । तँ हाभ्याजग्मुः ॥

5-11-4

He told them 'Revered Sirs, Ashvapathi son of Kekaya surely knows the Vysvanara Atman well. Let us go to him' They all went to him.

These five great scholars proceeded to the king along with Uddalaka.

तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारयाञ्चकार । स ह प्रातः संजिहान उवाच, 'न मे स्तेनो जनपदे न कदर्यो न मद्यपो नानाहिताग्निर्नाविद्वान् न स्वैरी, स्वैरिणी कुतः । यक्ष्यमाणो वै भगवन्तोऽहमस्मि । यावदेकैकस्मा ऋत्विजे धनं दास्यामि, तावद् भगवद्भ्यो दास्यामि । वसन्तु भगवन्त' इति ॥ 5-11-5

When they arrived there, The King caused each one of them honoured individualy through his priests and servants. The next morning the king coming out of his palace appraoched politely and siad, "O, venerable sirs, in my kingdom there is no theif, no miser, no drunkard, no man who has not maintained the sacrificial fire, no uneducated person (who has not studied vedas) no adulterer, much less an adultress), O, venerable sirs, I propose to perform a sacrifice shortly. I shall give you whatever fees I pay to each priest. May you kindly stay here.

कदर्यः - दान शून्यः, अनाहिताग्निः A person who has not maintained sacrificial fire being qualified for it योग्यतायां अनाहिताग्निः । अविद्वान् - वेदाध्ययनादि शून्यः त्रैवर्णिकः । The king narrated the virtuous people of his country like this and he pointed out by this, that as he was associated with only virtuous wealth and the Brahmins could accept gifts from him without any reservation. He proved that there was no fault with him and they could receive gifts from him without any thought.

ते होचुः, 'येन हैवार्थेन पुरुषश्चरेत्,तँहैव वदेत् । आत्मानमेवेमं वैश्वानरँ संप्रत्यध्येषि, तमेव नो ब्रूही' ति ।। 5-11-6

They said to him, "A person will speak only that subject for which purpose a person approaches him. You know now that Vysvanara and meditate upon the Vysvanara Atman. Kindly enlighten us upon that Vysvanara alone.

येन अर्थेन For which purpose, चरेत्. means some one comes and seeks. यत् प्रयोजनं उद्दिश्य पुरुषः आगच्छति, तमेव पुरुषार्थं तस्य कुर्यात् । A person should give that for which one approaches him and seeks the same. You are meditating upon Vysvanara Atman. Teach us that knowledge of Vysvanara. We have not come for any other purpose. विश्वान् नरान् नयति इति वैश्वानरः ।

तान् होवाच, 'प्रातर्वः प्रतिवक्तास्मी' ति । ते ह समित्पाणयः पूर्वाण्हे प्रतिचक्रमिरे । तान् हानुपनीयैवैतदुवाच ।। 5-11-7

He told them, "I shall answer you tomorrow". Next day early morning they came to him with the sacrificial sticks in their hands. The king taught them without formally initiating them as disciples.

Having examined their अभिमान. and having made sure that they were very earnest, he said he would answer their questions next day. They approached the king next day with sacrificial sticks in their hand with the intention 'शिष्याः भवेम" They gave up their pride of being brahmins. The king accepted them as disciples without conducting the initiating ceremony and not accepting the samiths and others brought by them, gave them the instruction "तैः समर्पितं समिदादि उपायनम् अस्वीकृत्यैव ।". The import of the story is as the great Brahmins and Vedic scholars humbly approached the king with samiths in their hands, though he was low in birth in the same way one who seeks knowledge should approach the master with all humility.

इति पञ्चमाध्याये एकादशः खण्डः

द्वादशः खण्डः

'औपमन्यव ! कं त्वमात्मानमुपास्से' इति । 'दिवमवे भगवो राजन्' इति होवाच । 'एष वै सुतेजा आत्मा वैश्वानरः, यं त्वमात्मानमुपास्से। तस्मात् तव सुतं प्रसुतमासुतं कुले दृश्यते' ।। 5-12-1

O, Aupamanyava ! whom do you meditate upon as the Atman ? "O venerable king ! I meditate upon Dyuoka or the celestial region above as Vysvanara". The king said the self whom you meditate uopn as Vysvanara is verily brilliant light

or सुतेजाः। Therefore it is seen that in your family line soma juice is extracted and it is extracted as in abundance and it is performed over many days.

अत्स्यन्नम् ; पश्यसि प्रियम् ।। अत्त्यन्नम्, पश्यति प्रियम् भवत्यस्य ब्रह्मवर्चसं कुले, य एतमेवमात्मानं वैश्वानरमुपास्ते । मूर्धा त्वेष आत्मन' इति होवाच 'मूर्धा ते व्यपतिष्यत्, यन्मां नागमिष्यः' इति ।। 5-12-2

You eat food ; you see the pleasant in the form of sons and others. He who meditates like this upon Vysvanara atman will eat food and see pleasant sons and in his family there will be sons and others who have the lustre of Brahmajnana. However this is only the head of the Vysvanara atman. Your head would have fallen if you had not come to me".

सुत प्रस्तुत and आसुत relate to the sacrifices signified as एकाह अहीन and सत्र। The oblations refer to these different kinds of sacrifices.

On account of the efficacy of this kind of upasana you enjoy food which is related to this world. अन्नं लौकिकं भोग्यं अनुभवसि । In the same way he who meditates upon vysvanara like this will be blessed with these benefits.

त्वया वैश्वानर बुद्ध्या उपास्यमानः एषः द्युलोकः परिच्छिन्नः । वैश्वानरस्य आत्मनो मूर्धाऽवयवभूतः, न तु स एव वैश्वानर आत्मा । The dyuolka is only the head of Vysvanara and it is not the whole Vysvanara. For having meditated upon the head of a Vysvanara as the whole of Vysvanara, your head would have fallen. विपरीत विद्यावशात् इत्यर्थः । On account of the fault of having grasped wrongly the head of Vysvanara as the whole of the Vysvanara there would have been an अनर्थ ।

इति पञ्चमाध्याये द्वादशः खण्डः

त्रयोदशः खण्डः

अथ होवाच सत्ययज्ञं पौलुषिम्, 'प्राचीनयोग्य! कं त्वमात्मानमुपास्से' इति । 'आदित्यमेव भगवो राजन्' इति होवाच, 'एष वै विश्वरूप आत्मा वैश्वानरः, यं त्वमात्मानमुपास्से । तस्मात् तव बहु विश्वरूपं कुले दृश्यते ।। 5-13-1

Then he asked Satyayajna the son of Pulusha. "O pracheena yogya Sathyayajnya ! whom do you meditate upon as the Atman" ?

He replied "Revered king, I meditate upon Aditya as vysvanara Atman".

The king said, "He is the Atman who illumines the universe. He has manifold forms. As you meditate upon him as the atman in your family there are many things that shine in this world".

प्रवृत्तोऽश्वतरीरथो दासीनिष्कः ; अत्स्यन्नम् ; पश्यसि प्रियम् ।। अत्त्यन्नम्, पश्यति प्रियम्, भवत्यस्य ब्रह्मवर्चसं कुले, य एतमेवमात्मानं वैश्वानरमुपास्ते । चक्षुष्ट्वेतदात्मनः' इति होवाच - 'अन्धोऽभविष्यत्, यन्मां नागमिष्यः' इति 5-13-2

There is the chariot of mules, servant maids, gold necklaces. You are experiencing pleasant things. You eat food and see pleasant things. He who meditates upn Vysvanara atman in this way will have the lustre of Brahmajnana in his family. That is however the eye of vysvanara Atman. You would have become blind had you not come to me".

"विश्वरूप आत्मा वैश्वानरः" - रूप्यते इति रूपं । विश्वं रूपं प्रकाश्यं यस्य सः विश्वरूपः । He is visvaroopa who illumines the entire world. The

आदित्य or sun is an illuminator of all entities. So he has visvaroopatva.

इति पञ्चमाध्याये त्रयोदशः खण्डः

चतुर्दशः खण्डः

अथ होवाचेन्द्रद्युम्नं भाल्लवेयम् 'वैयाघ्रपद्य ! कं त्वमात्मानमुपास्से' इति । 'वायुमेव भगवो राजन्' इति होवाच । 'एष वै पृथग्वर्त्मा वैश्वानरः, यं त्वमात्मानमुपास्से । तस्मात् त्वां पृथग् बलय आयन्ति; पृथग् रथश्रेणयोऽनुयन्ति' ।। 5-14-1

Then he asked Indradyomna, the son of Bhallavi "O Indradyumna Vyaghrapadya, whom do you meditate upon as the Atman ?

He said, "Revered king, I meditate upon vayu (who is of the nature of varied movements as the Atman. The king said, ""He is the vysvanara Atman of varied paths. You are meditating upon such an Atman. Therefore different kinds of offerings come to you from various paths and rows of chariots also follow you from various ways.

अत्स्यन्नम् ; पश्यसि प्रियम् ।। अत्त्यन्नम्, पश्यति प्रियम्, भवत्यस्य ब्रह्मवर्चसं कुले, य एतमेवमात्मानं वैश्वानरमुपास्ते । प्राणस्त्वेष आत्मन' इति होवाच - 'प्राणस्त उदक्रमिष्यत्, यन्मां नागमिष्यः' इति ।। 5-14-2

You eat food and experience pleasant things. He eats food and sees pleasant things, who meditates upon Vysvanara Atman in this way. However this is only the vital Air or Breath of VysvanaraAtman. Had you not come to me your prana or breath would have departed.

व्याघ्रपद्य is another name of Ballavi. वायोः विविधगतित्वात् प्रथग्वर्त्मत्वं । नाना दिक्स्थाः वस्त्र अन्नादि लक्षणाः वलयः आगच्छन्ति । ie. presents such as cloth, food etc, existing in different directions come to you, various rows of chariots follow you.

इति पञ्चमाध्याये चतुर्दशः खण्डः

पञ्चदशः खण्डः

अथ होवाच जनँ शार्कराक्ष्यम्, 'शार्कराक्ष्य ! कं त्वमात्मानमुपास्से' इति । 'आकाशमेव भगवो राजन्' इति होवाच । 'एषवै बहुल आत्मा वैश्वानरः, यं त्वमात्मानमुपास्से । तस्मात् त्वं बहुलोऽसि प्रजया च धनेन च' ।। 5-15-1

Then he asked Jana, the son of Shakaraksha. "O Sharkaraksha ! whom do you meditate upon as Atman"? He said, "I meditate upon Akasa (Ether) as vyshvanara Atman. The king said, "This is the Atman called Bahula (as it is all pervasive). As you meditate upon such an Atman, you have plenty of progeny and welath.

अत्स्यन्नम्, पश्यसि प्रियम् ।। अत्त्यन्नम्, पश्यति प्रियम्, भवत्यस्य ब्रह्मवर्चसं कुले, य एतमेवमात्मानं वैश्वानरमुपास्ते । संदेहस्त्वेष आत्मन' इति होवाच, 'संदेहस्ते व्यशीर्यत्,यन्मां नागमिष्यः' इति ।। 5-15-2

You eat food, see pleasant things. He who meditates upon Vysvanara Atman in this way eats food and sees pleasant things and he will have lustre of Brahmajnana in his lineage. However this is only the trunk of the body of Vysvanara. (मध्यकाय) Had you not come to me the trunk of your body would have perished.

'बहुलत्वं' - That is vastness. This is on account of the vastness

of Akasa which is greater than other elements भूतान्तरेभ्यः आकाशस्य महत्वात् बहुलत्वं । सन्देहः means मध्यकाय or middle part.

मध्यकायोहि उत्तरापर काययोः क्वानुप्रविष्ट इति संदिह्यमानत्वात् सन्देहः इत्युच्यते ।

इति पञ्चमाध्याये पञ्चदशः खण्डः

षोडशः खण्डः

अथ होवाच बुडिलमाश्वतराश्विम्, 'वैयाघ्रपद्य ! कं त्वमात्मानमुपास्से' इति । 'अप एव भगवो राजन्' इति होवाच ।'एष वै रयिरात्मा वैश्वानरः, यं त्वमात्मानमुपास्से । तस्मात्त्वं रयिमान् पुष्टिमानसि' ॥ 5-16-1

Then he asked Budila, the son of Ashwatharashva, "O Vaiaghrapadya ! whom do you meditate upon as Atman" ? He said, "O revered king, I meditate upon Apah or waters as Vysvanara Atman". The king said, he is Vysvanara Atman called Rayi. You are meditating upon such an atman and so you possess wealth and a well developed body.

अत्स्यन्नम्, पश्यसि प्रियम्, अत्यन्नं पश्यति प्रियम् भवत्यस्य ब्रह्मवर्चसं कुले, य एतमेवमात्मानं वैश्वानरमुपास्ते । बस्तिस्त्वेष आत्मन, इति होवाच । 'बस्तिस्ते व्यभेत्स्यत्, यन्मां नागमिष्यः' इति ॥ 5-16-2

You eat food and see the pleasant. He eats food and sees pleasing things who meditates upon Vyssvanara Atman in this way. He will have the lustre of Brahmajnana in his family. However this is only the Bladder of Vysvanara Atman. Your bladder would have burst if you had not come to me.

'रयिः' - रैः' - on account of the fact of force in waters, waters

are called रयिः । अपाम् वेगवत्वात् रयित्वं । Or it may mean as water is the cause of attainment of wealth through food to others, it is called Rayi. रयिमान् means धनवान् । बस्तिः means bladder where urine is stored - मूत्रस्थानम् ।

इति पञ्चमाध्याये षोडशःखण्डः

सप्तदशः खण्डः

अथ होवाचोद्दालकमारुणिम्, 'गौतम ! कं त्वमात्मानमुपास्से' इति । 'पृथिवीमेव भगवो राजन्' इति होवाच । 'एष वै प्रतिष्ठाऽऽत्मा वैश्वानरः, यं त्वमात्मानमुपास्से, तस्मात्त्वं प्रतिष्ठितोऽसि प्रजया च पशुभिश्च' ॥ 5-17-1

Then he asked Uddalaka Aruni, "O Gauthama, whom do you meditate upon as Atman"? He replied "Revered king, I meditate upon prithvi or Earth alone as Vysvanara Atman". The king said, "He is Vysvanara Atman called Prathista or Ground (support). You are meditating upon such an Atman and so you are well established with progeny and cattle".

अत्स्यन्नम्, पश्यसि प्रियम् ।। अत्त्यन्नम्, पश्यति प्रियम् । भवत्यस्य ब्रह्मवर्चसं कुले, य एतमेवमात्मानं वैश्वानरमुपास्ते । 'पादौ त्वेतावात्मनः' इति होवाच, 'पादौ ते व्यम्लास्येताम्, यन्मां नागमिष्यः' इति ।। 5-17-2

You eat food and see the pleasant. He who meditates upon Vysvanara Atman in this way will eat food, will see the pleasant and will have the lustre of Brahmajnana in his family. However these are only the feet of Vysvanara Atman. Your feet would have withered (become weak) if you had not come to me.

पृथिवी is the प्रतिष्टा or support as it is supporting all living beings. प्राण्याधारत्वात् पृथिव्याः प्रतिष्टात्वं । व्यम्लास्येताम् means would have become weak. म्लानौ श्लथौ अभविष्यताम् इत्यर्थः ।

इति पञ्चमाध्याये सप्तदशः खण्डः

अष्टादशः खण्डः

तान् होवाच, 'एते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं विद्वाँसोऽन्नमत्थ । यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपास्ते, स सर्वेषु लोकेषु भूतेषु सर्वेष्वात्मस्वन्नमत्ति ॥

5-18-1

The king then told them. "You who are such and know the Vysvanara Atman differently as it were one part or other and enjoy the food accordingly. He who meditates upon this Vysvanara Atman as bereft of all limitations and measurements and as pervading everything and as having all these limbs and present in all sentient and non-sentient things, he eats food in all worlds and in all entities (he will experience brahman present in all and enjoys food of the form of Brahman in all.)

तस्य ह वा एतस्यात्मनोवैश्वानरस्य मूर्धैव सुतेजाः, चक्षुर्विश्वरूपः, प्राणः पृथग्वर्त्मा, संदेहो बहुलो बस्तिरेव रयिः, पृथिव्येव पादौ । उर एव वेदिर्लोमानि बर्हिः हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः ॥ 5-18-2

For this Vysvanara Atman who has swept the celestial region, the heaven is his head, the eye is the sun, the Air is his vital force, the middle part of the body is the elemental ether, his bladder is water; Earth is his feet; the chest is the sacrificial altar, the hair on the chest is the sacred grass कुशाः, the heart

is the Garhapatya fire. The mouth is the Aahavaneeya fire and the mind is the Anvaharya pachana fire. (All these factors are to be meditated upon in the very body of the upasaka".

पृथगिव इममात्मानं वैश्वानरं विद्वांसः । You who are of such nature are meditating upon Vysvanara self partially as it were the being different from one another. भिन्न भिन्नतया उपासीनाः पृथगिव । 'अन्नमथ्य' - that means you enjoy worldy benefits. लौकिकं भोगं अनुभवथ ।

अभिविमानं means सर्वाभिव्याप्ततया विगतमानं । प्रादेशमात्रं that means limited as it were by particular limbs. प्रादेशी - द्युलोकादि प्रदेश सम्बंधिनी - प्रादेशी मात्रा यस्य 'प्रादेशमात्रम् । द्युप्रभृति प्रदेश परिछिन्नं यः उपास्ते सः सर्वलोक सर्वभूत सर्वात्मवर्ति ब्रह्मरूपं अन्नमत्ति । This nature of Vyswanara is determined in the vedanta sutra under Vysvanaradhikarana (V.S. 1-2-25). These two attribubes ie प्रोदशमात्रं and अभिविमानम् describe the unlimited and all pervasive paramatman as related to particular space. How can he be thought of as limited by particular parts ? For this the answer is "though he is all pervasive, he is meditated upon as associated with a partiuclar space for enabling a person to meditate conveniently. बुद्धि सौकर्य लक्षण अभिव्यक्तेः संभवात् । अभिविमानस्यापि ब्रह्मणः प्रादेशमात्रत्वं उपदिश्यते । Even in that case the meditation will be upon a particular form पुरुषरूप, पुरुष विधत्व as it is ordained so in the scriptures for purposes of meditation.

The fruit of Vysvnaropasana is the attainment of Brahman. ''सर्वेषु भूतेषु सर्वेषु आत्मसु वर्तमान'' - Brahman is existing every where in all entities and as he is by his very nature infinitely blissful will become an object of expereince to such an upasaka. The bhashyakara mentions that the food that is mentioned here is not that which is eaten by the Atman who are bound. Such food is त्याज्य to a mumukshu. So the word Annam signifies Supreme Brahman. The supreme brahman is infinite and how can he be meditated upon as limited by a particular space like the highest heaven, earth etc., That is for the purpose of meditaiton अनुस्मृतिहेतुः पुरुषविधत्व निरूपणं ।

A person who is a Vysvanara vidyanishta should worhsip the supreme lord with the obalations of Pranahuti and others in his own body. तस्य ह वा एतस्य' relates to the upasaka. Now all these terms are to be taken as realted to the Upasaka. एतस्य इति शब्दस्य उपासकपरत्वमेव सिद्धं । Bhagavan Ramanuja while commenting on the sutra, आमनन्ति च एनं अस्मिन् (वे.सू 1-3-66) says the Vajasaneyins speak of the Vysvanara who has heaven for his head etc. as existing within the body of the devotee for the purposes of offering the oblations to prana and others. एनं पुरुषं द्यु मूर्धत्वादि विशिष्टं वैश्वानरं अस्मिन् उपासक शरीरे प्राणाहत्याधारत्वाय आमनन्ति । So a meditator upon Vysvanara should reflect that paramatman who is having all the three worlds as his body exsiting in his own body as and thinking of the fact that the three fires are in his own body and should offer the prescribed pranahuties and others with the dedication that he is worshipping theVysvanara paramatman with this pranagnihotra.

इति पञ्चमाध्याये अष्टादशः खण्डः

एकोनविंशः खण्डः

तद् यद् भक्तं प्रथममागच्छेत्, तद्धोमीयम् । स यां प्रथमामाहुतिं जुहुयात् तां जुहुयात् प्राणाय स्वाहेति । प्राणस्तृप्यति ।। 5-19-1

The food that comes frist at the time of taking his food by this person meditating upon Vysvanara, that is to be offered as an oblation. The first oblation should be offered with the mantra"Pranaya swaha'. By this prana will become satisfied .

प्राणे तृप्यति चक्षुस्तृप्यति । चक्षुषि तृप्यत्यादित्यस्तृप्यति । आदित्ये तृप्यति द्यौस्तृप्यति । दिवि तृप्यन्त्यां यत् किञ्च द्यौश्चाऽऽदित्यश्चाधितिष्ठतः तत् तृप्यति । तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ 5-19-2

When prana is satisifed, the eye is satisfied; when the eye is satisfied, the Aditya is satisfied; when Aditya is satisfied, Dyuloka becomes satisfied; when Dyuloka is satisifed, then all those things that are presided over by Dyuloka and Aditya becomes satisfied. When all these become satisfied, following this the sacrificer is satisfied by obtaining progeny, cattle, food and the brilliance of the study of veda. (Here the presiding deities over prana, chakshus and others are implied.)

होमीयं means होम साधनम् or the means of oblation with that one should offer oblation. When all these satisfied the sacrificer also becomes satisfied with प्रजा, पशु etc As the question of satisfaction is mentioned here, the terms like prana, chakshus etc. are signifying the presiding deities.

इति पञ्चमाध्याये एकोनविंशः खण्डः

विंशः खण्डः

अथ यां द्वितीयां जुहुयात्, तां जुहुयात् व्यानाय स्वाहेति । व्यानस्तृप्यति ॥ 5-20-1

Now the second oblation should be oblated reciting "Vyanaya Swaha". By this vyana becomes satisfied.

व्याने तृप्यति श्रोत्रं तृप्यति । श्रोत्रे तृप्यति चन्द्रमास्तृप्यति । चन्द्रमसि तृप्यति दिशस्तृप्यन्ति । दिक्षु तृप्यन्तीषु यत्किञ्च दिशश्चन्द्रमाश्चाधितिष्ठन्ति तत् तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ 5-20-2

When vyana is satisfied the ear is satisfied, when श्रोत्र is satisfied, the moon is satisfied. When the moon becomes satisfied, the directions or दिशः become satisfied. When the

directions are satisfied, all that is presided over by diks and the moon becomes satisfied. Following that satisfaction the sacrificer is satisfied with progeny, cattle, food and brilliance of the study of veda.

इति पञ्चमाध्याये विंशः खण्डः

एकविंशः खण्डः

अथ यां तृतीयां जुहुयात् तां जुहुयात् अपानाय स्वाहेति । अपानस्तृप्यति ।। 5-21-1

Then the third offering should be oblated with the mantra "Apanaya swaha'. By this Apana becomes satisfied.

अपाने तृप्यति वाक् तृप्यति । वाचि तृप्यन्त्यामग्निस्तृप्यति । अग्नौ तृप्यति पृथिवी तृप्यति । पृथिव्यां तृप्यंन्त्यां यत्किञ्चपृथिवी चाग्निश्चाधितिष्ठतः तत् तृप्यति । तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ।। 5-21-2

When Apana is satisfied Vak or speech become satisfied. When vak is satisfied, Agni becomes satisifed . When Agni is satisfied prithivi - Earth is satisfied. When Prithvi is satisfied, all that are presided over by prithivi and Agni become satisfied. Following that satisfaction the sacrificer also becomes satisfied with progeny, cattle, food and Brahmavarchas or brilliance of the study of veda.

इति पञ्चमाध्याये एकविंशः खण्डः

द्वाविंशः खण्डः

अथ यां चतुर्थीं जुहुयात् तां जुहुयात् समानाय स्वहेति । समान स्तृप्यति ।। 5-22-1

Then the fourth oblation should be offered reciting "Samana swaha". Then Samana becomes satisfied.

समाने तृप्यति मनस्तृप्यति मनसि तृप्यति पर्जन्यस्तृप्यति । पर्जन्ये तृप्यति विद्युत् तृप्यति । विद्युति तृप्यंत्यां यत्किञ्चविद्युच्च पर्जन्यश्चाधितिष्ठतः तत् तृप्यति । तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ।। 5-22-2

When Samana is satisfied the mind is satisfied. Following the mind, parjnya is satisfied. When parjanya is satisfied a vidyuth becomes satisfied. When vidyuth becomes satisfied, all that is presided over by vidyuth and parjanya become satisfied. Following this the sacrificer becomes satisfied with progney, cattle, food and the lustre of the study of veda.

इति पञ्चमाध्याये द्वाविंशः खण्डः

त्रयोविंशः खण्डः

अथ यां पञ्चमीं जुहूयात् तां जुहूयात् उदानाय स्वाहेति । उदानस्तृ प्यति ।। 5-23-1

Then the fifth offering should be offered with the mantra, "Udanaya swaha". There by this Udana gets satisfied.

उदाने तृप्यति त्वक् तृप्यति त्वचि तृप्यन्त्यां वायुस्तृप्यति । वायौ तृप्यति आकाशस्तृप्यति । आकाशे तृप्यति यत्किञ्च वायुश्चाकाशश्चा धितिष्ठतः तत् तृप्यति । तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ।। 5-23-2

When Udana is satisfied त्वक् or the skin becomes satisifed. When the skin becomes satisfied vayu is satisfied. When vayu is satisfied Akasa is satisfied. When akasa is satisfied all that is presided over by akasa and vayu become

satisified. Following their satisfaction the sacrificer is satisifed by gaining progeny, cattle, food and lustre of the study of veda.

इति पञ्चमाध्याये त्रयोविंशः खण्डः

चतुर्विंशः खण्डः

स य इदमविद्वानग्निहोत्रं जुहोति, यथाऽङ्गारानपोह्य भस्मनि जुहुयात् तादृक् तत् स्यात् ॥ 5-24-1

He who performs this Agnihotra sacrifice without knowing this (the accessories of the "Prana-Agnihotra' of the form of chest, mouth and others as described earlier) that will be an offering made in ashes removing the live coals.

अथ य एतदेवं विद्वानग्निहोत्रं जुहोति, तस्य सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मसु हुतं भवति ॥ 5-24-2

Now, he who performs this Agnihotra knowing this, will be offering oblations in all the worlds, in all living beings and in all non-sentient beings (He would be worshipping all by worshipping the supreme Brahman who is the inner self of all)

One is advised here to perform the regular Prana Agnihotra by having an understanding of the accessories of Agnihotra such as the chest and the different kinds of sacrificial fires as described in his body. Without knowing the Mystic philosophy of Vysvanara if an offering is made his offering will be not effective. So one should perform the Agnihotra sacrifice with all this mystic understanding of Agnihotra. This is the eminence of this kind of Agnihotra.

सर्वात्मक भगवदाराधनेन सर्वं आराधितं भवति इति हुतप्रकर्षोक्तिः ।

तद् यथेषीक (का) तूलमग्नौ प्रोतं प्रदूयेत, एवँ हास्य सर्वे पाप्मानः प्रदूयन्ते, य एतदेवं विद्वानग्निहोत्रं जुहोति ॥ 5-24-3

Just as the heap of soft fibres of the Munja grass, put into the fire gets burnt. Similarly all sins of that person who perfroms this Agnihotra knowing this will be burnt.

The Pranagnihotra that is performed thus is described here as one that destroys all sins. Though the destruction of all sins is the fruit of Brahmopasana, that is here mentioned in respect of Pranagnihotra to praise this, which is an accessory to Brahmopasana. ब्रह्मोपासन फलस्य सर्वपापप्रदाहस्य प्राणाग्निहोत्रं कीर्तनं अङ्गिं फलेन अङ्गस्य स्तुत्यर्थं । This makes the point clear that Pranagnihotra is an accessory or Anga to Vysvanara Vidya.

तस्मादु हैवंवित् यद्यपि चण्डालायोच्छिष्टं प्रयच्छेत्, आत्मनिहैवास्य तद् वैश्वानरे हुतँ स्यादिति । तदेष श्लोकः ॥ 5-24-4

Therefore one who knows these five offerings thus even if he gives the remnants of food to a chandala (who is unworthy of such food) that will be an offering in Vysvanara Atman (It will not be अधर्म if he offers food even to an unworthy person, if he gives it with the idea "I am offering the food to the Vysvanara who is the self of all."

This Pranagnihotra is illustrated by this verse.

उच्छिष्ठ प्रदानायोग्याय उच्छिष्ट प्रदानमपि वैश्वानरे सर्वात्मनि अन्नं जुहोमि इति बुद्ध्या अनुष्ठितत्वात् न अधर्माय भवति इत्यर्थः ।

यथेह क्षुधिता बाला मातरं पर्युपासते । एवं सर्वाणि भूतान्यग्निहोत्रमुपासत इति अग्निहोत्रमुपासत इति ॥ 5-24-5

As in this world, hungry children wait on their mother (with the feeling when our mother gives us food.) Similarly all creatures wait on the Agnihotra sacrifice, they wait on the Agnihotra sacrifice.

This verse is in praise of Pranagnihotra. The whole world becomes contented when an upasaka performs pranagnihotra.

In the Vedanta sutras the mantras of this section have been discussed in two places. In Samanvayadhyaya वैश्वानरः साधारण शब्द विशेषात् in the sutra that determines Vysvanara to be Paramatman. In गुणोपसंहारपाद it is ascertained in sutra 3-3-57, that the Upasana on Vysvanara should be done in its totality and not separately as related to several parts as head, feet etc.

इति पञ्चमाध्याये चतुर्विंशः खण्डः

इति छान्दोग्योपनिषदि पञ्चमोऽध्यायः

अथ षष्ठोऽध्यायः

प्रथमः खण्डः

श्वेतकेतुर्हारुणेय आस । तँ ह पितोवाच, 'श्वेतकेतो वस ब्रह्मचर्यम् । न वै सोम्यास्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवती'ति ॥ 6-1-1.

Svethakethu was the son of Uddalaka, grand son of Aruna. The father Uddalaka said to him, "O Svethakethu, live the life of a Brahmacharin in the household of the teacher. No one remained in our family as a brahma bandhu or one who calls himself a namesake brahmana (without practising the vows of a Brahmin)

This episode is introduced for teaching sadvidya. Uddalaka was the son of Aruna and Swethakethu was his son. Swethaketu remained uninitiated and uninstructed into the Vedas till he was twelve years old. Perhaps the father was on tour or residing in some other place and so he might have not sent him to the household of the Guru. It is to be assumed that the father was not there with the son for giving him instruction or it may be like this: Though Swethakethu was born in a celebrated family, though he was living with a great master on account of his बाल स्वभाव he did not on his own accord take to such studies. On account of the पितृ प्रेरण or prompting of his father, he developed intense desire in study. अननूच्य means अनधीत्य । ब्रह्म बन्धु means one who does not behave like a brahmin, but mentions Brahmins as his relatives. स्वयं अब्राह्मणः एव सन् ब्राह्मणान् बन्धुत्वेन व्यपदिशति ।

स ह द्वादशवर्षः उपेत्य चतुर्विंशतिवर्षः सर्वान् वेदानधीत्य महामना अनूचानमानी स्तब्ध एयाय । तँ ह पितोवाच ॥ 6-1-2

That Swethakethu who was twelve years old sought the teacher's residence and returned when he was twenty four years old studying all the Vedas, highly knowledgeable and thinking himself as having studied all the Vedas and appearing as if ensembling perfection.

महा मनाः - प्रौढ मतिः/ । स्तब्धः - परिपूर्ण इव तृणीकृत जगत्रयः । As though perfect; he treated all the three worlds very lightly just like a blade of grass.

श्वेतकेतो ! यन्नु सोम्येदं महामना अनूचानमानी स्तब्धोऽसि, उत तमादेश मप्राक्ष्यो येनाश्रुतँ श्रुतं भवति अमतं मतमविज्ञातं विज्ञातमिति। कथं नु भगवः स आदेशो भवतीति ॥ 6-1-3

The father asked him "Have you verily made an enquiry into that ordainer (Brahman) by hearing which everything unheard becomes heard, by thinking about which everything unthought becomes thought, and by knowing which everything unknown becomes known? "Svethakethu asks, 'How can there be such an आदेशः or ordainer ?"

The father advises the son with compassion, with the intention that one will not be poorna or perfect without gaining the knowledge of Brahman that is both the material and instrumental cause of the universe. The meaning of the term 'आदेशः is प्रशासन or command. It signifies the supreme principle i.e., the ordainer or Ruler of everything other than itself. That आदेष्ट is the supreme Brahman itself. The Brihadaranyaka Upanishad declares that the Sun and the Moon are ordained according to the प्रशासन or command of that अक्षर । "सर्वेषां प्रशासितारं" - is the meaning of आदेशम् । This term आदेश signifies धारकत्वं and आत्मत्वं । ततश्च आदेश शब्दः आत्म पर्यन्तः । Ramanuja expounds in his Vedartha sangraha, the significance of this term as follows:

"निखिल जगदुदय विभव विलयादि कारणभूतं सार्वज्ञ सत्यकामत्व सत्य सङ्कल्पत्वादि अपरिमितोदार गुणसागरं किं ब्रह्मापि त्वया श्रुतं" इति हार्दो भावः ।

'येन अश्रुतं श्रुतम् भवति' - How can the unheard become heard or the unknown become known? The intention of the father was this: "This cause alone characterised by various states (संस्थान विशेष विशिष्टम्) is designated as the effect. So, when one knows Brahman characterised by the subtle sentient and non-sentient entities as the cause of this universe, the effect of it viz., the entire universe becomes known. The father had in his mind that all the entities of this universe had a single cause and this was not understood by the son Swethakethu. The son thought that it is incompatible to say that the knowledge of something would lead to the knowledge of another thing quite distinct from it. And so Swethakethu questions the possibility of knowing something, by the knowledge of some other thing. So the father gives some examples as seen in the world for showing non-difference between the cause and the effect.

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातँ स्यात् ; वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येवसत्यम् ॥ 6-1-4

The father said, My dear, Just as by the knowledge of a lump of clay, all things made of clay become known, as the different forms and names are attained by the cause i.e., clay for the purpose of speech to be followed by action. It (the effect) is all real as clay itself.

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातँ स्यात् ; वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ।। 6-1-5

My dear, By knowing one nugget of gold, all articles made of it become known and as modifications and names are attained by the cause, i.e., Gold, for purposes of speech to be followed by action and it (the effect) is all real only as Gold.

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं विज्ञातँ स्यात् ; वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यम् - एवँ सोम्य स आदेशो भवतीति ।। 6-1-6

My dear Svethakethu, By knowing one nail cutter all that is made of Iron becomes known and all modifications and names are attained by the cause, for the purposes of speech, and as all those things are real only as Iron. Similarly that Adesa (Brahman) is like that.

न वै नूनं भगवन्तस्त एतदवेदिषुः यद्येतदवेदिष्यन्, कथं मे नावक्ष्यन्निति। 'भगवाँस्त्वेव मे तद्ब्रवीत्विति' । 'तथासोम्ये'ति होवाच ।। 6-1-7

Svethaketu said, " The venerable teachers certainly did not know this. If they had known this, how could they have not taught me this? So may your venerable self alone teach me that". Uddalaka said, 'My dear, let it be so. I will teach you.'

The three examples given by the Upanishad in this context are meant for expounding that the effect is not different from the cause. The effect is not different from the cause as the logicians argue. That very substance really attains the form of pots and plates and names like a pot or a plate for the purposes of speech. Here the name and form are real and they characterise the substance in different real states to be called by different names and serve different purposes. Names and forms are not unreal. The cause attains these characteristics really. On account of differences in names and forms the substance does not become different. The Karya and the Karana are not different, but one. It is established as real. As the substance and the effects are non-different, if the cause is known the effects become known. It cannot be said that names and forms are only in speech and unreal, because the unheard cannot be heard that way. If the effects are all imaginary by knowing Brahman the superimposed world cannot become known. It can not be argued that when Brahman is known properly the world also becomes known. Because 'Paramartha shukti' or real nacre is not in fact having the form of unreal silver.

Here it is stated that all objects produced from clay become known. The suffix "Mayat" is used in the sense of "Vikarartha" or modification. Vikara here is to suggest the meaning of different states. That Real clay alone is here signified as having attained different states. According to Ramanuja the cause that is clay is Real, the attainment of different forms and names is also real and non-difference between the Real cause and the Real effects is also Real.

Svethaketu realised that he had not gained that knowledge of Aadesa or Brahman, by knowing which eventually the world would become known. When his father explained to him the nature of the truth he was afraid that he would be sent to his teacher again for knowing it. So just to avoid going there again he belittled his teachers and said that they might have not known that though he ought not to have said so about his teachers.

वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥

Here the term Vikara signifies the different states or अवस्थाs The substance of clay attains the states of a pot or a plate, and assumes different names for purposes of speech. 'वाचारम्भणं. means घटत्वादिलक्षणो विकारो घटशरावादि नामधेयं च आरभ्यते - आलभ्यते - स्पृश्यत इति आरम्भणम् । Ramanuja explains thus. एकमेव मृद्रव्यं स्वैकदेशेन नाना व्यवहारास्पदत्वाय घट शरावदि नाना संस्थान - अवस्थारूप विकारापन्न नाना नामधेयमपि, मृत्तिकासंस्थानविशेषत्वात् मृद्रव्यमेव इथ्थं अवस्थितं न वस्त्वन्तरं इति" ।

The cause itself acquires a new name and a new shape for purposes of fulfilling new uses. The product of clay is real only as clay. It is never unreal. It is Real only as a modification of clay.

इति षष्ठाध्याये प्रथमः खण्डः

द्वितीयः खण्डः

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहु : 'असदेवेदमग्र आसीदेकमेवाद्वितीयम् । तस्मादसतस्सज्जायत ॥ 6-2-1

Good looking one. All this universe of diverse names and forms was prior to creation only one sath, the ever existent Reality, Paramatman and Non-second. Some say that all this was Asath or non-existence prior to creation, one and non-second. They say that Sath was born of Asath or Non-existence.

'कुतस्तु खलु सोम्यैवँ स्यादिति होवाच 'कथमसतस्सज्जायेते'ति । सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ 6-2-2

My dear, How can that be like that? Thus referring the prima-facie view, the father concludes - "Prior to creation all this was only 'Sath', the one and non-second.

The term 'Sath' here signifies the Supreme Brahman characterised by the subtle sentient & non-sentient entities. The term "only one" एकमेव signifies the material cause of this Universe. "Non second" or अद्वितीयम् signifies that there was no other instrumental cause. इदम् means this Universe differentiated with names and forms and existing in the state of many ness.

अग्रे means prior to creation.

एकमेव. means, In the state of oneness without the differentiation of names and forms - अविभक्त नामरूपतया एकत्वावस्थापन्नं ।

'अयं च सच्छब्दो विशेष्यभूतपरमात्म वाचकोऽपि कारणविषयत्वसामर्थ्यात् कारणत्वौपयिकगुणविशिष्ट प्रकृतिपुरुषकाल शरीरकं परमात्मानं उपस्थापयति' । Though the term "Sat" signifies paramatman who is the "Visheshya", the bare entity, it is to be understood that this term signifies paramatman who is qualified by all qualities useful for creation

and who is having matter, jivatman, and time as his body on account of the context related to creation. The term 'अद्वितीयं' may contradict according to others the existence of a second entity, it does not establish the unreality of the universe, as this relates only to the state prior to creation and does not relate to the state after creation. 'अद्वितीयपदेन सृष्टिप्राक्काले द्वितीयासत्वबोधनेऽपि सृष्टिचुत्तरकालं तस्य सत्वप्रतिपादनेन न जगतो मिथ्यात्वसिद्धिः '।

अद्वितीयम्. means without a second entity that would be the instrumental cause. अधिष्ठात्रन्तर शून्यम् । The idea is that the world was Being alone in the beginning. It was existent in the Being. By the term "Sadeva" - the doctrine of असत्कार्यवाद propounded by Nyaya Vaishashikas is refuted. The effect, the world existed in the cause and was never non-existent. Whatever existed in the cause without manifestation was evolved in the form of this multifarious universe. The terms 'तदैक्षत, तत्तेजो असृजत'' that are found further establish that the entity called as 'Sath' alone was the instrumental cause also. These two terms एकम् and अद्वितीयम् establish that the Sath was both the instrumental and material cause of this universe.

The terms 'तद्धैकः आहुः'' - relates to the refutation of Naiyayikas and not the Sunyavadins.

''कुतस्तु खलु स्यात्'' ? means - On account of which pramana the origination of the world from non-existence can be proved ? This text is taken by Ramanuja as the formulation of सत्कार्यवाद ।

तदैक्षत, बहु स्यां प्रजायेयेति । तत् तेजोऽसृजत । तत्तेज ऐक्षत, बहु स्यां प्रजायेयेति । तदपोऽसृजत । तस्माद् यत्र क्वचन शोचति स्वेदते वा पुरुषः, तेजस एव तदध्यापो जायन्ते ॥ 6-2-3

That 'Sath' deliberated, "may I become many; May I be born". Then it created (Tejas) fire. That Tejas also thought

"May I become many, May I be born". That created 'Ap' or water. That is why when a person grieves or perspires then water is produced from the heat.

ता आप ऐक्षन्त । बह्व्यः स्याम प्रजायेमहीते । ता अन्नमसृजन्त । तस्माद् यत्र क्वचन वर्षति, तदेव भूयिष्ठमन्नं भवति । अद्भ्य एव तदध्यन्नाद्यं जायते ॥ 6-2-4

Those waters deliberated "let us become many"; "May we born". Then Ap or water created Anna or Prithvi. That is why wherever there is rain there is plenty of food. That food is produced from water alone.

That Supreme Brahman called by the name "Sath" deliberated that it may be born in a collective form of Tejas, Ap and Anna for assuming the forms of the Universe of infinite sentient and non-sentient entities. So it resolved to become many. These three are the primary elements. The Supreme Brahman entered into Tejas, Ap for continuing further creation. There is nothing that is not directly created by Paramatman.The term "anna" signifies पृथिवी or earth. अन्नशब्देन महाभूताधिकारात् पृथिवी उच्यते । See (V.S. 2-3-12; 2-3-13)

The two entities viz., Tejas & Apah, are non-sentient and cannot will or deliberate to become many. It is here to be known that the one and non-second Brahman alone willed in the body of Tejas and Ap and created further entities. This has been decided in the Vedanta suthras by the Suthrakara in 2-3-30. अत्र अचेतनस्य तेजआदेः ईक्षितृत्वासम्भवात् तेज आदिशब्दाः तच्छरीरक परमात्मपराद्रष्टव्याः ।

In Taittereya Upanishad Akasa, is said to be created by the Atman first and then from Akasa Vayu is created. From Vayu Tejas is created. In Chandogya the series starts with Tejas or Agni. So the other two earlier effects are implied in this as they are not opposed to the process of creation. Here the process of creation is described from the stage of Tejas. So there is no contradiction. The term Tejas and others are to be understood as Brahman alone having Tejas and others as his body. So creation is by Paramatman alone in all stages.

इति षष्ठाध्याये द्वितीयः खण्डः ।

तृतीयः खण्डः

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्याण्डजं जीवजमुद्भिज्जमिति ॥ 6-3-1

There are only three origins for all beings other than Sath. They are born of eggs, born of creatures (wombs) or born of seeds (plants).

Birds & serpents and the like are born of eggs. Animals and human beings are born of creatures i.e. born of wombs. Plants and trees are born of seeds. Each of there three classes are further born of those respective classes. I.e., an Andaja is born of Andaja like that. Here only three classes are mentioned but the fourth one viz., Svedaja, born of Sweat, etc., is included in the third one viz., Udbijja. This is declared by the Suthrakara in Suthra 3-1-21.

सेयं देवतैक्षत, 'हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनाऽनुप्रविश्य नामरूपे व्याकरवाणीति ॥ 6-3-2

That Deity (the Sath) willed or resolved. "Well, having entered these three deities through this Atman, the Jiva as my body, may I differentiate names and forms.

'तासां त्रिवृतं त्रिवृतमेकैकां करवाणी'ति सेयं देवतेमास्तिस्रो देवता अनेनैव जीवेनात्मनाऽनुप्रविश्य नामरूपे व्याकरोत् ॥ 6-3-3

The Sath being called Adesa resolved, Let me make each of these three elements three fold and three fold by mixing them up appropriately. This deity entered into these elements

having the Jiva as Its body (The Jiva is caused to enter carrying within itself the Supreme Self as its own Atman.) through this Atman, the Jiva and differentiated names and forms.

1. Here the Deity referred to is the Supreme Brahman called in this context as Sath and referred to earlier as Aadesah आदेशः The tripartite combination was worked out first and later the deity entered into it through the Atman, the Jiva. "अनेन जीवेन आत्मना" - मदात्मक जीवेन आत्मतया अनुप्रविश्य एतत् विचित्र नाम रूप भाक् करवाणि" - says Ramanuja in आरम्भणाधिकरण । Here the term Jiva signifies only the Jiva. The term आत्म. means body. The idea is that the Supreme took the individual self as its own body and it entered into the material world as Jiva Sariraka or having the individual self as the body. The Jiva is made to enter having within itself the Supreme deity as its own soul.

2. The same is mentioned as शरीर भूतेन अनेन जीवेन अनुप्रविश्य नाम रूपे व्याकरवाणि ।

3. The very deity that effected the tripartite combination articulated the differentiation of names and forms. This is established in 'संज्ञामूर्तिक्लृप्त्यधिकरणम्' । (वे.सू - २-४-१७)

4. Though in this text the action of tripartite combination is mentioned after Nama Roopa Vyakaranam, it is to be understood that Nama Roopa Vyakarna followed the tripartite combination. Here the पाठक्रम is to be altered according to 'Artha Krama' अर्थक्रम ।

तासां त्रिवृतं त्रिवृतमेकैकामकरोत् । यथा तु(नु) खलु सोम्येमास्तिस्रो देवतास्त्रिवृत्त्रिवृदेकैका भवति, तन्मे विजानीहीति ॥ 6-3-4

That Supreme deity made each one of the three elements three fold and threefold. The three viz., Tejas, Ap and Anna were combined. My dear, know from me how each one of these three deities is made three fold and threefold.

Here the fact of tripartite combination is mentioned. Each one of the elements viz., Tejas, Ap & Anna was divided three fold and the appropriate part of each was combined with the part of each of the other two. This resulted in each element containing parts of the other elements. In the Taittereeya five elements are mentioned and according to that quintuplication is described. Each of the five elements will be divided into halves and each half will be further divided into four parts. The one half of each is combined with the quarter part of each of the other four elements. The major part of the elements determines the nature of that, as Prithvi, Ap, etc.

इति षष्ठाध्याये तृतीयः खण्डः

चतुर्थः खण्डः

यदग्नेरोहितँ रूपम्, तेजसस्तद्रूपम् । यच्छुक्लम्, तदपाम् । यत् कृष्णम्, तदन्नस्य । अपागादग्नेरग्नित्वम् । वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ 6-4-1

The red colour of Agni that is seen is the form of Tejas before tripartite combination. The white form relates to the Ap or water and the dark form relates to the Anna of the prior tripartite combination. The state of Agni is lost in the combination of the three. (It attains a new state). So by the threefold viz., Tejas, Ap and Anna alone the state of Agni and the name as such is attained for purposes of speech and other actions. So the three fold form of Tejas, Ap and Agni alone is 'Real as Agni".

अग्नेः यत् रोहितं रूपं स्वरूपं रोहितो भागो दृश्यते, तत् अत्रिवृत्कृतस्य तेजसः स्वरूपम् ।

Here the 'Agnitvavastha' अग्नित्वावस्था or the state of being Agni prior to tripartite combination is lost and a new state ensues. The combined form of Tejas, Ap and Anna alone assumes or attains

the form of Agnitva and name as Agni for purposes of Vakpoorvaka Vyavahara. वाक्पूर्वक व्यवहार । Therefore 'तेजोबन्न स्वरूपाण्येव अग्निरिति सत्यम् ' ।

यदादित्यस्य रोहितँ रूपम्, तेजसस्तद्रूपम् । यच्छुक्लम्, तदपाम् । यत् कृष्णम्, तदन्नस्य । अपागादादित्यादादित्यत्वम् । वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ 6-4-2

The red aspect of Aditya belongs to Tejas. The white form of Aditya is belonging to water the dark aspect is belonging to Anna or prithvi. Thus the aspect of Aditya prior to tripartite combination is lost in this combination. The name Aditya and the form of Aditya has attained the state of the three fold i.e. Tejobanna and this attainment of state of three forms is alone Real.

यच्चन्द्रमसो रोहितँ रूपम्,तेजसस्तद्रूपम् । यच्छुक्लम्, तदपाम् । यत् कृष्णम् तदन्नस्य । अपागाच्चन्द्राच्चन्द्रत्वम् । वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ 6-4-3

The red aspect of the Moon, belongs to Tejas. The white aspect to water and the dark aspect to Prithvi. The basis of the use of word Chandra prior to tripartite combination is lost and it has attained the state & name of the three elements for purposes of Vyavahara and it is Real as only the three forms.

यद्विद्युतो रोहितँ रूपम्, तेजसस्तद्रूपम् । यच्छुक्लम्, तदपाम् । यत् कृष्णम्, तदन्नस्य । अपागाद्विद्युतो विद्युत्वम् । वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ 6-4-4

The red form of Vidyuth arises from Tejas, the white aspect arises from water and the dark aspect arises from Anna or Prithvi. The state of Vidyuth prior to the tripartite

combination is lost and it has attained the form and name of the three elements for purpose of speech and it is real as the three forms.

After tripartite combination each one of the three entities has a mixture of the other two and the form and name which existed prior to the combination has undergone change and now it is Real only as the combination of the three.

एतद्ध स्म वै तद्विद्वाँस आहुः पूर्वे महाशाला महाश्रोत्रियाः, 'न नोऽद्य कश्चनाश्रुतममतमविज्ञातमुदाहरिष्यती' ति ह्येभ्यो विदाञ्चक्रुः॥ 6-4-5

The great sacrificers and the great scholars of Vedas knew this and they said like this - "None of the present day persons will tell us that which is not heard or which is not thought or which is not understood. They understood from these alone".

"None of the persons" of the present times will be able to tell us something which is known or thought other than these three viz., Tejas, Ap and Anna. No one will be able to quote something unheard, unthought and unknown other than these three. The idea is that they became knowers of all by knowing these three viz., Tejas, Ap and Anna. तेजोबन्नेभ्य अतिरिक्तं अश्रुतं, अमतं अविज्ञातं कोपि न उदाहर्तुं शक्नोति । तेजोबन्नेभ्यः एव सर्वं ज्ञातवन्तः ।

यदु रोहितमिवाभूदिति, तेजसस्तद्रूपमिति तद्विदाञ्चक्रुः । यदु शुक्लमिवाभूदिति अपां रूपमिति तद्विदाञ्चक्रुः । यदु कृष्णमिवाभूदिति, अन्नस्य रूपमिति तद्विदाञ्चक्रुः ॥ 6-4-6

They knew that which is like the red aspect, arises from Tejas and is of the form of Tejas, that which is like the white form they understand to be of the form of water. That which is like the dark form they understood that to be of the form of Prithvi.

All things in this universe are included in the three viz., Tejas, Ap and Anna and that is illustrated here सर्वस्यापि तत्र अन्तर्भावमेव प्रदर्शयति ।

यद्वविज्ञातमिवाभूदिति, एतासामेव देवतानाँसमास इति तद्विदाश्चक्रुः॥ यथा तु (नु) खलु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रि वृदेकैका भवति, तन्मे विजानीहीति ॥ 6-4-7

That which was as if not known, that they understood to be the form of these three deities alone viz., Tejas, Ap and Anna.

My dear know from me now, how these three deities assume three fold forms by entering into the Purusha.

The three important colours viz., Red, White and Dark aspects were illustrated above and other aspects of colours such as green, yellow or brown etc., that are seen are also to be understood as the combination of these three colours viz., Red, White and Dark. So all objects of this universe are non-different from these three viz., Tejas, Ap and Anna, as all indriyas, Pranas, Mind and others are all the results of the combination of these three.

सर्वस्यापि प्रपञ्चस्य त्रिवृत्कृत तेजोबन्नरूपत्वेन तदभेदं प्रसाध्य अध्यात्मं मांस लोहित मज्जास्थि लक्षणस्य देहस्य त्रिवृत्कृत तेजोबन्नाप्यायितत्वं प्रदर्शयितुं प्रस्तौति॥ The entire universe is non-different from the three forms of त्रिवृत्कृत तेजोबन्न । Similarly the body also, is non-different fromत्रिवृत्कृत तेजोबन्न। त्रिवृत्कृत तेजोबन्न is आप्यायन or nourishing the Indriyas, the Mind and the Prana.

इति षष्ठाध्याये चतुर्थः खण्डः

पञ्चमः खण्डः

अन्नमशितं त्रेधा विधीयते । तस्य यः स्थविष्ठो धातुस्तत् पुरीषं भवति; यो मध्यमस्तन्माँसम् ; योऽणिष्ठस्तन्मनः ॥ 6-5-1

The food that is eaten assumes a three fold form. The coarse (gross) portion of it becomes the faeces. The middle portion becomes the flesh and the subtle portion becomes the mind.

आपः पीतास्त्रेधा विधीयन्ते । तासां यः स्थविष्ठो धातुस्तन्मूत्रम् भवति। यो मध्यमस्तल्लोहितम् ; योऽणिष्ठः स प्राणः ॥ 6-5-2

The water drunk assumes three forms. It's gross portion becomes urine, the middle portion becomes the blood and its subtle portion becomes the prana or vital air.

तेजोऽशितं त्रेधाविधीयते । तस्य यः स्थविष्ठो धातुस्तदस्थि भवति यो मध्यमः स मज्जा ; योऽणिष्ठः सा वाक् ॥ 6-5-3

The Tejas that is oil, butter, etc., eaten assumes three forms. The gross portion becomes bone. The middle portion becomes the Marrow and the subtle part becomes the speech.

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति ।। भूय एव मा भगवान् विज्ञापयत्विति । तथा सोम्येति होवाच ॥ 6-5-4

My dear, the mind is supported and accelerated by food (Anna), Prana or the Vital Airs is pleased with water and speech is supported and helped by Tejas or oily substance.

O! Revered Sir, 'please instruct me further clearly (through illustrations). "My dear, Be it so"

इति षष्ठाध्याये पञ्चमः खण्डः

षष्ठः खण्डः

दध्नः सोम्य मथ्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति तत् सर्पि र्भवति ॥ **6-6-1**

When the curds is churned, the subtle essence of it moves upwards and becomes butter.

एवमेव खलु सोम्यान्नस्याश्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति तन्मनो भवति ॥ **6-6-2**

In the same way my dear when food is eaten the subtle essence of it rises upward and becomes the mind. (That means satisfies or pleases the mind).

अपाँ सोम्य पीयमानानां योऽणिमा स ऊर्ध्वः समुदीषति स प्राणो भवति ॥ **6-6-3**

When the water is drunk, the subtle essence of it moves upward and supportingly pleases the prana.

तेजसः सोम्याश्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति सा वाग् भवति ॥ **6-6-4**

When Tejas is consumed my dear, the subtle essence of Tejas moves upward and becomes speech. i.e., pleasingly supports speech.

अन्नमयँ हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति ।। भूय एव मा भगवान् विज्ञापयत्विति ।। तथा सोम्येति होवाच ॥ **6-6-5**

My dear, the mind is pleasingly supported by food and the prana is supported by water and speech is supported by tejas.

"Revered Sir! Kindly instruct me again as I understand this clearly".

"My dear, Be it so."

The mind is not actually the effect of food or Prithvi. Similarly Pranas or the Vital Airs are also not the effect of water. Vak or the organ of speech is not the effect of Tejas. Mind and Vak are produced from Sathvika Ahankara which is the effect of Mahath. Tejas is an element which is produced of tamasa ahankara. Similarly Anna or Prithvi also is an element. These elements are products of Tamasa Ahankara through the tanmathras. Thus here mind or prana or vak are not the effects of anna, ap and tejas. The meaning of this statement is that food or anna is a nourishing or pleasing factor. i.e., Aapyayana for the mind. Similarly water is the aapyayanam of Prana and tejas is apyayanam of vak.

इति षष्ठाध्याये षष्ठः खण्डः

सप्तमः खण्डः

षोडशकलः सोम्य पुरुषः । पञ्चादशाहानि माऽशी ; काममपः पिब ; आपोमयः प्राणो न पिबतो विच्छेत्स्यत इति ॥ **6-7-1**

My dear, this purusha or Jiva consists of sixteen parts or Kalas. Do not eat food for fifteen days. You can drink water as much as you like. The Prana is supported by water. It will depart from one, who does not drink water.

The subtle part of food gives strength to the Mind. The Mind is consisting of sixteen parts. The Mind becomes satisfied and nourished on account of food being eaten every day. By fasting for fifteen days, one Kala of the Mind would remain.

स ह पञ्चदशाहानि नाऽऽश । अथ हैनमुपससाद, 'किं ब्रवीमि भो' इति । ऋचः सोम्य यजूँषि सामानीति । स होवाच, 'न वै माप्रति भान्ति भो' इति ॥ **6-7-2**

That Svethakethu did not eat for fifteen days and approached the father and said, "Revered Sir, what shall I say? The father said, "My dear, Recite Rigveda, Yajur Veda and Samans". The son said, "Sir, none of these occurs to my mind."

तँ होवाच - यथा सोम्य महतोऽभ्याहितस्यैकोऽङ्गारः खद्योतमात्रः परिशिष्टः स्यात् ; तेन ततोऽपि न बहु दहेत् - एवँ सोम्य ते षोडशानां कलानामेका कलाऽतिशिष्टास्यात् । तयैतर्हि वेदान्नानुभवसि । अशान। अथ मे विज्ञास्यसीति ॥ 6-7-3

The father said to his son, "My dear, when a great fire enkindled is reduced to the size of a fire - fly will not be able to burn much - similarly as only one Kala out of sixteen kalas is left in you, you do not recollect the vedas. Now you can go and eat. After eating you will understand what I have said".

Out of the sixteen parts or Kalas of the Mind fifteen kalas had become lost on account of fasting for fifteen days and only one Kala was left. पञ्चदश दिनेषु पञ्चदश कलानां क्षीणत्वात् इति । By taking food the other kalas would revive and then he would remember. He did not remember on account of the loss of fifteen kalas. He would understand the implication of the statement अन्नमयं हि सोम्य मनः after taking his food.

स हाऽऽश । अथ हैनमुपससाद । तं ह यत्किञ्च पप्रच्छ सर्वं ह प्रतिपेदे। तं होवाच ॥ 6-7-4

He took his food and then approached his father. Then whatever the father asked he answered everything. Then the father said to him thus.

यथा सोम्य महतोऽभ्याहितस्यैकमङ्गारंखद्योतमात्रं परिशिष्टं तं तृणैरुपसमाधाय प्राज्वालयेत्, तेन ततोऽपि बहु दहेत् ॥ 6-7-5

My dear, Just as a great fire enkindled but reduced to the size of a mere fire-fly, when again it is caused to blaze by putting grass, that fire would blaze and burn much more.

एवं सोम्य ते षोडशानां कलानामेका कलातिशिष्टाऽभूत् । साऽन्नेनोपसमाहिता प्राज्वालीत् तयैतर्हि वेदान् अनुभवसि । अन्नमयं हि सोम्यमनः आपोमयः प्राणः तेजोमयी वागिति । तद्धास्य विजज्ञाविति - विजज्ञाविति ॥ 6-7-6

Similarly my dear, only one kala of these sixteen kalas of yours was left. That kala was made to blaze by food. It is by that you recollect the Vedas. The mind is Annamaya or supported by food. The Prana is supported by water and Speech is supported by Tejas. Then Svethaketu understood what his father had taught.

इति षष्ठाध्याये सप्तमः खण्डः

अष्टमः खण्डः

उद्दालको हाऽऽरुणिः श्वेतकेतुं पुत्रमुवाच - स्वप्नान्तं मे सोम्य विजानीहिति । यत्रैतत्पुरुषः स्वपिति नाम, सता सोम्य तदा सम्पन्नो भवति । तस्मादेनँ स्वपितीत्याचक्षते, स्वँ ह्यपीतो भवति ॥ 6-8-1

Uddalaka the son of Aruna said to his son Svethaketu, my dear ! know from me about tye deep sleep state. When a person goes to deep sleep, then he unites with the supreme principle called "Sath". He gets himself merged in it then, therefore in this state he is described as "Swapithi" because he gets merged in himself.

1. The father introduces this discussion to establish the teaching, that by knowing one, everything will become known. So far the teacher taught swethakethu that the one non-second supreme

Brahman was the material cause as well as the instrumental cause of all non-sentient principles - such as Tejas, Ap and Anna. Now he intends to propound that even the chethana varga or the order of sentient beings have that Brahman alone as their cause. The statement सदेव सौम्य "Sa deva Sowmya" establishes that the union of the purusha is with that "Sath" alone according to the context.

2. Swam Apeetho Bhavathi 'स्वम् अपीतो भवति' Here the word swam does not denote mere Jiva. The word sath and the word "Swa" are necessarily related to the same entity. On the basis of the statement "SATHA SOMYA THADA SAMPANNO BHAVATHI SWAM APEETHO BHAVATHI". अत्र स्वशब्दस्तावत् न जीवमात्रपरः'।

3. As the term "sath" in this context is related to Paramatman, the word "Swam" also denotes paramatman. If it is asked how it could be stated that paramatman is the swam as regards Jivatman, as paramatman is different from Jiva, the answer is as follows.

"देव मनुष्यादि नामरूप अभिमान रागलोभादि अनुगुण बहिर्मुख ज्ञानप्रसरवत् जाग्रतावस्थजीवविशिष्टः परमात्मा देवमनुष्यादि नाम रूप रागद्वेष लोभमोहादि औपाधिक बाह्याभ्यन्तराकार अभिमान कालुष्य रहित जीव शरीरक : सन् आत्मन्यन्तर्भूत इत्यर्थः ।।"

In the waking state the Jivatman will have his Dharmabhutha Jnana in accordance with the name and form of Deva, manushya and others and desire, aversions, and other feelings and paramatman is characterised by such Jiva in the waking state. And in the state of deep sleep he will be having the Jiva as his body, the Jiva who is divested of the defects of Nama, Roopa, Raga, Dwesha and other limiting adjuncts both internal and external. The paramatman characterised by the Jiva of the former description in the waking state enters into himself as characterised by the Jiva of the latter description. This is the meaning of "Swasmin Leeno Bhavathi". This has been explained under the sutra 1-1-9 by Sruthaprakashikacharya.

Here as the Jiva is described to unite with Paramatman, at that state, just as in the case of Tejas, Ap and Anna even in the case of the Jivatman "Sath" becomes the one cause and by knowing that the Jiva also becomes known.

In the state of sushupthi, the sthoola chidachidathmaka Antharyami gets merged in his own self, characterised by the subtle principles.

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वाऽन्यत्राऽऽयतनमलब्ध्वा बन्धनमेवोपश्रयते, एवमेव खलु सोम्य तन्मनो दिशं दिशं पतित्वाऽन्यत्राऽऽयतनमलब्ध्वा प्राणमेवोपश्रयते । प्राणबन्धनँ हि सोम्य मन इति ॥ 6-8-2

Just as a bird tied by a string in the hands of a hunter, flying in various directions without finding a resting place elsewhere settles down on his hand itself, similarly at the itme of sushupthi the mind flies in all directions and not finding a resting place rests in the vital airs or mukhya prana. My dear! Mind is tied to the prana.

At the time of sushupthi the mind finds rest in the Mukhyakprana. During the waking state and the dream state the mind will be grasping various kinds of objects and not finding a resting place there, rests in prana at the time of deep sleep. When there is Uthkranthi the mind and other sense organs move out of the body along with prana. At the time of deep sleep on the same analogy, the mind and other indriyas cease to function attaining samslesha vishesha or a specific kind of union with prana.

सुषुप्ति दशायां वागादि इन्द्रियसहितं मनः "मनः प्राणो इति प्रयाणकालोक्त न्यायेन प्राणे संश्लेषविशेषं आपन्नं सत् उपरतव्यापारं भवति। सुषुप्ति दशायां प्राणमात्रं अनुपरतव्यापारं आस्ते ।"

अशनापिपासे मे सोम्य विजानीहीति । यत्रैतत्पुरुषोऽशिशिषति नाम, आप एव तदशितं नयन्ते । तद् यथा गोनायोऽश्वनायः पुरुषनाय इति एवं तदप आचक्षतेऽशनायेति । तत्रैतच्छुङ्गमुत्पतितँ सोम्य विजानीहि, नेदममूलं भविष्यतीति ॥ **6-8-3**

My dear, learn from me what hunger and thirst are ! When a person is desirous of eating food then it is water alone that leads what is eaten. Just as those who lead cows, or horses or men are called गोनाय, अश्वनाय, पुरुषनाय in the same way water is called "Asanaya". This body which is like a sprout is produced from food that is led into the form of essence by water. This cannot be without roots.

1. To establish that paramatman is the cause of the Jivatman it was expounded here that at the time of deep sleep there would be union with paramatman.

2. It was stated that all the Indriyas with the mind would unite with prana at the time of sushupthi. (deep sleep)

3. Now by the derivation of names like Asanaya and others the fact of Paramatman being the cause of the universe is expounded.

The meaning of asanaya is, explained as that which causes digestion of food that is eaten, by bringing out to the form of the essence of rasa.

आपः तदशितं नयन्ते । जीर्णताम् प्रापय्य रसरूपेण शरीरं नयन्ते । तेन अशिते जीर्णे, पुनः अशिशिषा जायते इत्यर्थः ।

When what is eaten is digested there will again be hunger. By the food that is effected into the rasabhava by waters, the body is produced, just as a sprout comes out of a seed. This body cannot become like this without a cause.

तस्य क्व मूलं स्यादन्यत्रान्नात् । एवमेव खलु सोम्यन्नेन शुङ्गेनापो मूलमन्विच्छ, अद्भिः सोम्य शुङ्गेन तेजो मूलमन्विच्छ, तेजसा सोम्य

शुङ्गेन सन्मूलमन्विच्छ । सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥ **6-8-4**

What else could be its cause (root) other than Anna or food ? In the same way seek, my dear ! from the effect Anna, its cause, the water. Similarly seek from the effect water its cause - "Tejas". From the effect Tejas, my dear, seek its cause the sath.

All these beings, my dear; are having "sath" alone as their cause. All these beings are living in sath and all these beings are withdrawn into sath.

The body whcih is an effect and the cause of that is Anna. This is inferred as there is no other cause for that. Similarly Anna also is an effect and the cause of that ie water is to be inferred : similarly the cause of Tejas is to be inferred. Then it becomes established that all beings are having the sath or the one existent principle, as the ultimate cause. Sath is the abode of all beings. Sath is the one being where in all things are withdrawn ultimately at the time of pralaya. All there creates are having their source in sath and this is expounded is Taittireya also. शुङ्गः means अङ्कुरः or sprout.

अथ यत्रैतत्पुरुषः पिपासति नाम, तेज एव तत् पीतं नयते । तद् यथा गोनायोऽश्वनायः पुरुषनाय इति, एवं एतत् तेज आचष्ट उदन्येति । तत्रैतदेव शुङ्गमुत्पतितँ सोम्य विजानीहि । नेदममूलं भविष्यतीति ॥

6-8-5

When a person is thirsty, then it is tejas that leads the water drunk. Just as those who lead cows, horses and men are called "go naya", Asvanaya or Purusha naya, in the same way. Tejas is called Udanaya. My dear, know that this sprout or effect called body is born of the water that is dried up by tejas. The body or effect cannot be without a cause.

Tejas is called Udanya because it dries up water that drunk. The body is a "Shunga" or the effect or karya of water as pointed out earlier.

तस्य क्व मूलं स्यादन्यत्राद्भ्यः । अद्भिः सोम्य शुङ्गेन तेजो मूल मन्विच्छ, तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ । सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः । यथा तु खलु सोम्येमास्तिस्रो देवताः पुरुषं त्रिवृत्त्रिवृदेकैका भवति, तदुक्तं पुरस्तादेव भवति ।अस्य सोम्य पुरुषस्य प्रयतो वाङ् मनसि संपद्यते मनः प्राणे, प्राणस्तेजसि, तेजः परस्यां देवतायाम् ॥ 6-8-6

What else could be its cause other than water ? My dear! seek from the effect water its cause tejas. From the effect Tejas seek its cause "Sath". All these beings are having sath as their cause and they are sustained by "Sath" and they are ultimately withdrawn into sath. My dear, it is already stated how these three deities viz. tejas, ap and anna become three fold and three fold each attaining the purusha- When the purusha dies, his speech unites with the mind. The mind gets into prana and the prana gets into tejas and that tejas becomes one with the supreme Deity.

It was expounded earlier that at the time of deep sleep the Jiva becomes one with the cause ie. sath. Similarly Sath Sampathi is expounded at the time of the departure of jiva from the body. The organ of speech unites with the mind at the time of death. It is not "Laya" or disolution because the manas is not the cause of speech. So it is a kind of "Samslesha Vishesha". The function of the vak merges with mind. Vak indicates other sense organs also. The same kind of union is to be undertsood in respect of the mind and prana. The mind with all the Indriyas united with it, unites with prana. and prana unites with Jiva united with the subtle elements and they unite with Paramatman. Tejas here signifies the Bhootha sookshmas

united with Jivatman. The sath is very difficult to be known just like an अणु /He cannot be known from any pramana othe than the sruthi.

स य एषोऽणिमा । ऐतदात्म्यमिदँ सर्वम् । तत् सत्यम् । स आत्मा । तत् त्वमसि श्वेतकेतो इति । भूय एव मा भगवान् विज्ञापयत्विति । तथा सोम्येति होवाच ॥ 6-8-7

That "Sath" of this nature is very subtle. All this is having this "Sath" as its Atman. That (fact of having sath as its atman) is real. He (sath) is the atman in all. That (Supreme cause) is thy (inner) self. Thou (i.e. your Antaryamin) art that.

"Revered sir, please instruct me again so that I can understand better." "My dear, be it so !" said the father.

The term "Idam Sarvam" signifies all sentient and non-sentient entities. "Aithadatmyam signifies Eshaha Atma Yasya - Ethadatma; tasya Bhavah. "Eythadathmyam". This means - this is the self of all. The term "Tatsathyam" means एतदात्मकत्वमेव सत्यम् / i.e. the fact of this being the atman of all is real. By this the world is known as real and the fact of Brahman being the innerself of the world is also real. All these things are pervaded by Brahman. The word (Atmya) may be taken as vyapya. व्याप्य / Then ऐतदात्म्य means all this is pervaded by Brahman. According to this interpretation also सर्वस्यब्रह्मात्मकत्वं becomes established. This fact of "Brahmat makatva", is a fact of reality. That fact of sath being the atman of all other entities is applied in the case of svethakethu. Sath is the innerself of all other entities. That sath is the innerself in you also. The general principle was enunciated first and it is applied in the particular case of svethakethu in the end. सर्वं तदात्मकं / त्वं अपि तदात्मकः /

The word "Tvam" signifies in the ultimate sense Paramatman himself, as the Paramatman is the innerself of all. So the

Paramatman signified by the term त्वम् is the same as तत् the cause of this universe.

There are four sentences here.

1. ऐतदात्म्यं इदं सर्वं - All this universe of sentients and non-sentients has this Supreme Being as its atman or self. 'चेतनाचेतनप्रपञ्चं इदं सर्वं इति निर्दिश्य तस्य प्रपञ्चस्य एषः आत्मा इति प्रतिपादितः । This Brahmatmakatva cannot be by the स्वरूप of Brahman because it contradicts the omniscience, true will and others propounded of Brahman earlier. So this Brahmatmakatva should be taken in the form of "Sariratma Bhava" and this is supported by other srutis.

2. 'तत्सत्यं' - All these are real only as having that Brahman as their atman. 'सर्वस्य तदात्मकतया एव सत्यत्वम् । नान्यथा ।

3. 'स आत्मा' - He, the Isvara who was named as आदेशः, the "sat", is the Atman in all entities sentient and non-sentient - other than himself.

4. ''तत् - त्वम्-असि'. - As the supreme is signified by all terms that denote all sentient and non-sentient objects, that are the body of Brahman, Brahman alone is signified by the terms "Tat" and "Tvam".

'सर्वस्य चिदचिद्वस्तुनो ब्रह्मशरीरत्वात् सर्वशरीरं सर्वप्रकारं सर्वैः शब्दैः ब्रह्मैव अभिधीयते । Brahman which is the cause of this universe is identified with Brahman immanent in the effect.

The meaning of this sruti is elaborately explained by Ramanuja in Vedartha sangraha. Sri Sudarsana Suri points out in his commentary on vedartha sangraha that this statement establishes visitadvaita alone and not nirvisheshadvaita.

Ramanuja explains this in Sri Bhashya as follows - ''तत्त्वमस्यादिवाक्येषु सामानाधिकरण्यं न निर्विशेषवस्त्वैक्यपरम् । तत् त्वम्पदयोः सविशेषब्रह्माभिधायित्वात् । तत्पदं हि सर्वज्ञं सत्यसङ्कल्पं जगत्कारणं ब्रह्म परामृशति । 'तदैक्षत बहुस्यां', इत्यादिषु तस्यैव प्रकृतत्वात्। तत्समानाधिकरणं त्वम् पदंच अचिद्विशिष्टजीवशरीरकं ब्रह्म प्रतिपादयति । प्रकारद्वयावस्थितैकवस्तु परत्वात् सामानाधिकरणस्य ॥''

(Sri Bhashyam 1-1-1)

"In statements like "Thou art that" the concomitant co-ordination does not signify oneness of undifferentiated substance, because the terms "That" and "Thou" signify savishehsa Brahman. The term "That" denotes Brahman that is omniscient, Satya sankalpa and the cause of this universe. It is so because that is indeed introduced in the statements such as "That willed, "may I become many". The term "Thou" which is in co-ordination with "That", signifies that Brahman alone that has the Jiva characterised by the body as its sarira.concommittant co-rodination is meant to signify one thing alone subsisting in a two-fold form."

इति षष्ठाध्याये अष्टमः खण्डः

नवमः खण्डः

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणाँ रसान् समवहारमेकताँ रसं गमयन्ति ।। 6-9-1

My dear, just as the bees prepare honey collecting the essence from the flowers of different kinds of trees and put them together.

निस्तिष्ठन्ति means निष्पादयन्ति - make. नानात्ययानां - नानागतीनां from different directions.

ते यथा तत्र न विवेकं लभन्ते, अमुष्याहं वृक्षस्य रसोऽस्म्यमुष्याहं वृक्षस्य रसोस्मीति - एवमेव खलु सोम्येमाः सर्वाः प्रजाः सति संपद्य न विदुः सति संपद्यामह इति ॥ 6-9-2

And just as these essences, are not able to discriminate themselves as, "I am the essence of this tree; I am the essence of this tree", In the same way all these Jivas attaining sath, do not know that they have attained sath.

Just as the Honey collected from different trees and flowers when put together do not discriminate that they belong to the particular tree or flower and though the honey is one of different tastes such as sweet, sour, bitter etc., they all become one as Honey. Similarly all there beings unite with paramatman day in day out in deep sleep and also in death and dissolution and do not know that they are uniting with sath. They do not distinguish themselves by their names and forms. सर्वाः प्रजाः सति संपन्नाः सत्यः, अहं देवदत्तः, अहममुष्य पुत्रः अधुना सति संपन्ना इति वा न जानन्तीत्यर्थः ।

त इह व्याघ्रो वा सिंहो वा वृको वा कीटो वा पतङ्गो वा दँशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥ 6-9-3

When they wake up from deep sleep they will be what they were before deep sleep, such as tiger or lion or wolf or boar or worm or fly, gnat or mosquito, whatever they were

When beings go deep sleep, they will not be aware of themselves as such and such during the period of deep sleep as they are then united with sath. But when they wake up they will be only what they were before going to deep sleep. One that has the identity of a tiger before sushupthi will be having the same vyaghrabhimana or identity with tiger after deep sleep. The idea is that after the sushupthi he will wake up with the awareness that he is a tiger. The example of the various essences of flowers applies in the case of sentient beings that they will be at that state of sushupthi without the knowledge of discrimination. The illustration therefore applies only at the time of union with sath in sushupthi. So all beings

wake up, with the previous impressions. so the "laya" or merging with the sath at the time of sushupthi is not opposed to the emergence again after sushupthi.

The waves, bubbles and foam that arise from the ocean merge in water itself once for all. Just like that, how can these entities who have become one with Paramatman arise again ? It is pointed out here, that the point of comparison is only in respect of not knowing their individuality and charactereistics when they are united with paramatman. The comparison cannot be carried further as they have not united with paramatman after performing spiritual discipline and gaining knowledge of paramatman. They arise again for continuing their life in samsara. From the fact that they are seen to arise from sushupthi and function as before, it must be known that merging in paramatman at the time of sushupthi is not opposed to rising up again.

पूर्व वासना वासिता एव उत्तिष्ठन्ति । दर्शनानुसारात् सुप्तौ लयः न पुनरुत्पत्ति विरोधि इति भावः ।

स य एषोऽणिमा । ऐतदात्म्यमिदँ सर्वम् । तत् सत्यम् । स आत्मा । तत् त्वमसि श्वेतकेतो इति । भूय एव मा भगवान् विज्ञापयत्विति । तथा सोम्येति होवाच ॥ 6-9-4

"That this Sath is very subtle. All this is having him as its innerself. This fact of his being the innerself of all is real. That thou art, Svethaketu".

"Revered Sir, Please instruct me further." My dear, be it so.

A doubt is raised here. Why does he not in the waking state know from where he woke up after deep sleep ? Does not one remember that he has come out of his house after waking up, when he comes out ? The next mantra meets this question.

इति षष्ठाध्याये नवमः खण्डः

दशमः खण्डः

इमाः सोम्य नद्यःपुरस्तात् प्राच्यः स्यन्दन्ते । पश्चात् प्रतीच्यः । ताः समुद्रात् समुद्रमेवापियन्ति । समुद्र एव भवन्ति । ता तथा तत्र न विदुः इयमहमस्मि, इयमहमस्मीति ॥ 6-10-1

My dear ! These rivers of the eastern direction flow forward and these rivers of western direction are flowing towards west. They come out of the ocean and they merge in the ocean. They become ocean itself and as they do not know "I am this one; I am this one"

एवमेव खलु सोम्येमाः सर्वा प्रजाः सत आगम्य न विदुः सत आगच्छामह इति । त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति तदा भवन्ति ॥ 6-10-2

Just like that all these living beings come from the सत् (The Supreme Reality) and do not know that they have come from the "sath'. They will be here tiger, wolf, boar, worm, fly, guat or mosquito - whatever they were, they become the same.

The Waters that are sucked by the clouds become rain and become differentiated as different rivers. They do not comprehend that they have come out of the ocean.

Just as the river Ganga and others flow towards the east and merge in the ocean and as western rivers flow towards the west and merge in the ocean they reach the ocean and become one with the ocean. They cannot recognise "I am the Ganga or I am the Yamuna". Similarly when beings unite with Sath they will not be able to recognise that they are such and such.

Similarly when they wakeup after deep sleep they will not be able to recognise that they have risen up from the sath. They become capable of recognising themselves only as several entities such as tiger and others that they were before.

स य एषोऽणिमा, ऐतदात्म्यमिदँ सर्वम् । तत् सत्यम् । स आत्मा । तत् त्वमसि श्वेतकेतो इति । भूय एव मा भगवान् विज्ञापयत्विति । तथा सोम्येति होवाच ॥ 6-10-3

This sath is very subtle. All this is having sath as their Atman. This fact of having sath as Atman is real. He is the atman. "That you are". "Revered Sir, Instruct me further in this truth".

"Be it so" said the father.

It is to be admitted that there is no destruction of the Jiva as he realises, "He alone I am" after waking up from sushupthi but after death never does he remember the previous birth. So at the time of death why should not the Jiva have been destroyed ? As he does not remember the former birth he ought to have been destroyed. Svethaketu seeks clarification on this point by requesting the teacher to teach further.

"मरणानन्तरं कदापि पूर्वजन्मस्मरणाभावात् जीवस्य देहवियोगसमये नाशः कस्मात् न स्यादिति मन्यमानेन प्रार्थितः ॥"

इति षष्ठाध्याये दशमः खण्डः

एकादशः खण्डः

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्यात् जीवन् स्रवेत् ; यो मध्येऽभ्याहन्यात्, जीवन् स्रवेत् ; योऽग्रेऽभ्याहन्यात्, जीवन् स्रवेत् । स एष जीवेनाऽऽत्मनाऽनुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति ॥ 6-11-1

My dear, if some one strikes at the root of this vast tree, it would bleed but live. Similarly if some one strikes at the

middle part, it would bleed and yet live. If some one strikes at the top it would bleed and yet live. This tree being pervaded by the Jivatman stands there sucking water through the roots and rejoicing.

The Jivatman would be pervading the tree from the roots to the top. As the tree is associated with the Jiva the tree tends to flow the gum or rasa that shows the presence of the Jiva in the tree.

तस्य तदेकाँ शाखां जीवो जहाति, अथ सा शुष्यति ; द्वितीयां जहाति, अथ सा शुष्यति ; तृतीयां जहाति अथ सा शुष्यति ; सर्वं जहाति, सर्वः शुष्यति – एवमेव खलु सोम्य विद्धीति होवाच ॥ 6-11-2

If the Jiva departs from one branch of it, then that branch dries up. If he vacates the second branch that branch also dries up. If he leaves the third branch that also dries up. If the jiva departs the whole tree dries up. My dear it is in the same manner, you understand.

The jivatman who is pervading the tree from the root to the top departs from a particular part of the tree on account of the effect of time and karma, that particular part dries up. When it vacates the entire tree, the entire tree dries up. Similarly the drying up of the branch after branch is not on account of the destruction of the Jivatman but only on account of his withdrawal from a particular part (जीव संकोच कृतः), as in other parts there is no destruction. Similarly when the entire tree dries up, it is only on account of the departure of the Jiva from the tree and not on account of the destruction of the Jiva. सर्वशोषः अपि तत्यागकृत एव न तु जीवनाशकृतः। अतः मनुष्यादिष्वपि जीवत्यागकृतं देहस्य मरणम् न जीवस्य मरणम् । अतः सुषुप्ति मरण दशायां सत्संपत्तौ अपि न जीव विनाशः इति सिद्धम् ।

जीवापेतं वा किलेदं म्रियते ; न जीवो म्रियते इति । स य एषोऽणिमा, ऐतदात्म्यमिदँ सर्वम् । तत सत्यम् । स आत्मा । तत् त्वमसि श्वेतकेतो

इति । भूय एव मा भगवान् विज्ञापयत्विति । तथा सोम्येति होवाच ॥ 6-11-3

This body dies when it is discarded by the Jivatman, but the Jiva doesn't die. This sath is very subtle. All this is having sath as their atman. This fact of having sath as atman is real. He is the atman "That you are" - Svethaketu.

"Revered Sir, instruct me further."

"Let it be so" said the father."

It is the body that dies when the jiva departs. Jiva does not die. If he had died thus, it would lead to the eventuality of the destruction of what is done and the advent of what was not done. So in the state of deep sleep and in the state of death, though there is union with sath there is no destruction of the Jiva. Svethaketu prays to be instructed further more deeply into this. The intention is this. How could the subtle principle called sath which is without form, or contact (touch) etc. be the one and non-second cause of infinite Brahmanandas distinguished with various movable and non-movable principles ? How could this be believed ?

इति षष्ठाध्याये एकादशः खण्डः

द्वादशः खण्डः

न्यग्रोधफलमद(त) आहरेति । इदं भगव इति । भिन्धीति । भिन्नं भवग इति । किमत्र पश्यसीति । अण्व्य इवेमा धाना भगव इति । आसामङ्गैकां भिन्धीति । भिन्ना भगव इति । किमत्र पश्यसीति । न किं चन भगव इति ॥ 6-12-1

"Bring here a fruit of that Nyagrodha tree"

"Revered sir, here it is'

"Break it"

"Revered sir, it is broken".

"What do you see there ?"

"Revered sir ! These seeds that are like very subtle"

"Break one of these seeds!"

"Revered sir, it is broken".

"What do you see there ?"

"Revered sir, Nothing at all" !

I see these subtle seeds alone but nothing in them.

तँ होवाच - यं वै सोम्यैतमणिमानं न निभालयसे, एतस्य वै किल सोम्यैषोऽणिम्न एवं महान् न्यग्रोधस्तिष्ठति ॥ 6-12-2

The father said to svethakethu, "My dear ! that very subtle one which you do not perceive, it is because of this subtle entity itself, this big Nyagrodha tree exists.

The subtle of the Nyagrodha seed which is not perceivable is the cause of the huge perceivable Nyagrodha tree full of branches and leaves. The huge tree is as though it has sprung from that subtlety. This is the effect of that Anima or subtle.

श्रद्धत्स्व सोम्येति । स य एषोऽणिमा, ऐतदात्म्यमिदँ सर्वम् । तत् सत्यम्। स आत्मा । तत् त्वमसि श्वेतकेतो इति । भूय एव मा भगवान् विज्ञापयत्विति । तथा सोम्येति होवाच ॥ 6-12-3

My dear ! place faith in this. This sath is very subtle. All this is having sath as their atman. This fact of having sath as Atman is real. He is the Atman. ""That you are ! svethaketu".

"Revered sir, Instruct me further".

"Dear, be it so !"

One should place faith and believe in the fact of the origination of the gross perceived universe from the most subtle, cause called by the name "Sath". To prove this fact, the illustration of the seed of the Nyagrodha fruit was given. Though he could not perceive anything when the seed was broken, it has to be believed that the huge tree is born of that subtle.

Svethakethu requested for further instruction on the ground that it is not possible to believe that the un-perceivable sath is the cause of universe.

यदि परमात्मा कारणानुगतः कथं तर्हि तदनुपलम्भः । तदनुपलम्भेच तस्य तत्र अनुगतत्वे किं मानम् ?

इति षष्ठाध्याये द्वादशः खण्डः

त्रयोदशः खण्डः

लवणमेतदुदकेऽवधायाथ मा प्रातरूपसीदथा इति । स ह तथा चकार । तँ होवाच यद् दोषा लवणमुदकेऽवाधा, अङ्ग । तदाहरेति । तद्धा वमृश्य न विवेद । यथा विलीनमेवाङ्ग ॥ 6-13-1

Uddalaka said to Svethakethu "Put this salt in the water in a vessel and come to me in the morning". He did so. Uddalaka said to him, "Take up the salt you put into the water yesterday night". Svethakethu searched for it in the water and did not get it, as it was completely dissolved.

The salt though existed in water was not visible to the eye or it was not possible to take out with the hand. Similarly the nature of Sath is to be known.

यथा लवणं विद्यमानमपि विलीनंसत् चक्षुषा त्वचा वा नोपलभ्यते एवं सदात्मस्वरूपमपि ।

अथास्याऽऽदावाचामेति ; कथमिति । लवणमिति । मध्यादाचामेति; कथमिति । लवणमिति । अन्तादाचामेति । कथमिति । लवणमिति। अभिप्रास्यैतत् अथ मोपसीदथा इति । तद्ध तथा चकार । तच्छश्वत् संवर्तते । तँ होवाच - अत्र वाव किल सत् सोम्य न निभालयसे अत्रैव किलेति ॥ 6-13-2

"My dear ! take a sip of this water from the top. How is it ?"

"Salt sir' !

"Take a sip from the middle, how is it ?"

"Salt sir",

"Take a sip of the water from the bottom, how is it ?"

"Salt sir",

"Throw the water away and come to me".

He did like wise.

"That salt is always in water." The father told Svethaketu. The sath is here alone in this universe (as the innerself), but you do not perceive it.

The salt which existed in water was not possible of being known by the eye or the hand. The eye could not perceive; the hands could not lift it up. But it is known from a different means of taste. As salt is not perceived by the sense organ eye, or the hand though it existed in water, but was known by taste, similarly the sath is ever existing in this universe as the inner self and it is not perceived by the senses but is to be known from the instructions of Acharyas and shastras.

आगमाचार्योपदेशादिना अवगन्तुं योग्यमेव सच्छब्दितं ब्रह्म अत्रैव किल वर्तते इति द्रष्टुं न शक्तोऽसि, न पश्यसीत्यर्थः ।

स य एषोऽणिमा एतदात्म्यमिदँ सर्वम् । तत् सत्यम् । स आत्मा तत् त्वमसि श्वेतकेतो इति । भूय एव मा भगवान् विज्ञापयत्विति । तथा सोम्येति होवाच ॥ 6-13-3

This sath is very subtle. All this is having sath as their atman. This fact of having sath as atman is real. He is the atman. That you are Svethaketu.

"Revered sir, instruct me further'

"My dear ! Let it be so."

The way of knowing the all pervasive cause of this universe called by the name sath is illustrated by an illustration by the master. as requested by the disciple Svethaketu.

इति षष्ठाध्याये त्रयोदशः खण्डः

चतुर्दशः खण्डः

यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽतिजने विसृजेत्। स यथा तत्र प्राङ् वोदङ् वाऽधराङ् वा प्रत्यङ् वा प्रध्मायीत - अभिनद्धाक्ष आनीतोऽभिनद्धाक्षो विसृष्टः ॥ 6-14-1

My dear, just as a person brought from the Gandhara country blind folded and left in the forest where there are no human beings, would shout loudly turning towards the east or north or south or west, "I have been brought here blind folded, I have been left here blind folded."

तस्य यथाअभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां दिशं व्रजेति; स ग्रामाद् ग्रामं पृच्छन् पण्डितो मेधावी गन्धारानेवोपसंपद्येत एवमेवेहाऽऽचार्यवान् पुरुषो वेद । तस्य तावदेव चिरं यावन्न विमोक्ष्ये अथ संपत्स्य इति ॥ 6-14-2

Just as some one would free his blind folding bondage and tell him, "The Gandhara country is in this direction, Go in this direction to reach there", and then just as that person being wise and clever reaches, Gandhara country alone, enquiring from village to village, in the same way a person who gets a right preceptor would know that Brahman here alone.

He attains Brahman immediately after he is released from the body. The delay is that long only as long as he does not become freed from the body.

The illustration of the Gandhara purusha is given to point out that it is the compassionate instruction of the Acharya that makes one understand that he is Brahmatmaka or ensouled by Brahman. Thereupon he will meditate upon himself as being ensouled by Brahman and attains Brahman in the end. The statement that there is delay till he is liberated from the body means, the final or the last body that may come upon him due to prarabdha karma. Here "Medhavi" means the person who does not forget what has been taught. उक्तार्थ अविस्मरणशील: । Pandithah means one who is having intellect capable of thinking and inferring. ऊहापोह क्षमधीयुक्त: । The statement आचार्यवान् पुरुषो वेद does not signify knowing the vakyartha jnana or i.e. mere verbal knowledge, but it signifies uapsana or meditation upon Brahman.

Liberation from the body signifies liberation from karma that leads to the association with the body.

स य एषोऽणिमा, ऐतदात्म्यमिदँ सर्वम् । तत् सत्यम् । स आत्मा । तत् त्वमसि श्वेतकेतो इति । भूय एव मा भगवान् विज्ञापयत्विति । तथा सोम्येति होवाच ॥ 6-14-3

"This sath is very subtle. All these are having sath as

their atman. This fact of having sath as atman, is real. He is the Atman. That you are Svethaketu". "May the venerable teacher explain to me again." He said, "let it be so, my dear."

It may be argued that it is not reasonable to say that one would gain Brahman after liberation from the body because the identity of the self with the body as "I am a God; I am a man' etc., never ceases at all. This identity will be felt as long as the atman is there and the relationship between the atman and bodies such as of gods, men etc, also continues as long as that atman is. So it cannot be believed that there will be ब्रह्म संपत्ति or union with Brahman which is depending upon the absence of the body. So Svethaketu requests for further instruction in this behalf. ''देवोऽहं मनुष्योऽहं इत्यभिमानस्य कदापि अनुपरततया यावदात्मभावित्वेन देवादिशरीरसंबन्धस्यापि यावदात्मभावित्वात् ।

इति षष्ठाध्याये चतुर्दश: खण्ड:

पञ्चदश: खण्ड:

पुरुषँ सोम्योपतापिनं ज्ञातय: पर्युपासते, जानासि मां जानासिमामिति। तस्य यावन्न वाङ् मनसि संपद्यते मन: प्राणे प्राणस्तेजसि तेज: परस्यां देवतायाम्, तावज्जानाति ॥ 6-15-1

"My dear ! Relatives gather around a sick person suffering agony of death and ask, "Do you recognise me ? Do you recognise me" ? He knows until his speech merges into manas, and manas merges into prana and prana merges into tejas and tejas into supreme divinity.

अथ यदाऽस्य वाङ् मनसि संपद्यते मन: प्राणे प्राणस्तेजसि तेज: परस्यां देवतायाम्, अथ न जानाति ॥ 6-15-2

Then, when his speech merges into manas and mind into prana, and prana into tejas and the tejas into supreme divinity. He ceases to recognise.

The idea that is conveyed here is, he does not recognise any body after he merges in sath. Therefore at the time of death, everyone will merge in sath and therefore the idea of identity with the body or Dehabhimana will not follow after words. So the doubt that the relationship with the body may be eternal is dispelled by this illustration. When देहाभिमान does not continue the देह संबन्ध also does not continue. The shruthi expounds the final termination of the relationship with the body, when it says यावत् न विमोक्ष्ये ।

स य एषोऽणिमा, ऐतदात्म्यमिदँ सर्वम् । तत् सत्यम् । स आत्मा । तत् त्वमसि श्वेतकेतो इति । भूय एव मा भगवान् विज्ञापयत्विति । तथा सोम्येति होवाच ॥ 6-15-3

"This sath is very subtle. All these are having sath as their atman. This fact of having sath as atman is real. "He is the atman. That you are Svethaketu". "Revered sir ! do instruct me further" ! He said, "Let it be so, my dear"

Svethaketu is asking further instruction for clearing the doubt as follows. "There will be Anartha or destruction if one has the feeling of identity with matter or Prakruthi.

ननु, देवमनुष्यादि प्रकृत्यात्मकत्वाभिसन्धौ अनर्थो भवति । सदात्मकत्वाभिसन्धौ तु न अनर्थप्राप्तिःइति न श्रद्धेयं ।।

But there will be no destruction or untoward if one has सदात्मकत्वाभिसन्धि । How can this be trusted ? By mere अभिसन्धि or interest in matter or sath will there be such results viz. Mahapurushartha and Apurushartha ?" So Svethaketu is seeking further instruction to get this doubt cleared.

इति षष्ठाध्याये पञ्चदशः खण्डः

षोडशः खण्डः

पुरुषं सोम्योत हस्तगृहीतमानयन्ति, अपहार्षीत् स्तेयमकार्षीत् परशुमस्मै तपतेति । स यदि तस्य कर्ता भवति, तत एवानृतमात्मानं कुरुते, सोऽनृताभिसंधोऽनृतेनाऽऽत्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति, स दह्यते अथ हन्यते ॥ 6-16-1

My dear ! They bring one by dragging him by hand saying "He has robbed , he has committed theft. Heat the axe for him." If he has really committed the theft then he will be proved a liar. Being a liar he is covered by untruth. He holds the heated axe and he is burnt and then he will be killed.

अथ यदि तस्याकर्ता भवति, तत एव सत्यमात्मानं कुरुते । स सत्याभिसन्धः सत्येनाऽऽत्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति, स न दह्यते ; अथ मुच्यते ।। 6-16-2

But if he has not committed that offence, he makes himself truthful. He will be having interest in the truth and is covered by the truth. He holds the heated axe he is not burnt. He will be released.

स यथा तत्र न दाह्येत ऐतदात्म्यमिदँ सर्वम् । तत सत्यम् । स आत्मा । तत् त्वमसि श्वेतकेतो इति । तद्धास्य विजज्ञाविति विजज्ञाविति ॥

6-16-3

"Just as he is not burnt by the heated axe, similarly one who has सदात्मकाभिसन्धि, the knowledge of having sath as his self will not be touched by the suffering of samsara. ऐतदात्म्यमिदं सर्वम् । This fact of having sath as atman is real. He is the Atman. That you are, svethaketu". Then svethaketu understood that from him.

The illustration is given to show that a person who has "Sathyabhisandhi' of the form of sadatmakatva or the fact of all things having sath as their atman will not be affliced by the sorrows of samsara. एवं सदात्मकत्वलक्षण सत्याभिसन्धिः पुमान् सांसारिकैः अनर्थैः न स्पृश्यते । सत्याभिसन्धि means to reflect this fact of sadathmakatva. That sath or the ultimate Reality is the atman in every other thing. Therefore you also become a sathyabhisandhi or one who reflects that he is ensouled by sath. Sath here signifies the supreme Brahman and svethaketu understood that when he was taught by his teacher.

Here the term "understood" is interpreted in terms of meditation upon Brahman. The term विजज्ञौ signifies upasana upon sath as introduced in the commencement of this chapter.

If it is argued that the terms विज्ञापयतु and विजानीहि, are found in this context and there is no mention of उपासना at all, it is replied thus - The term विज्ञापयतुhas the meaning of उपासनम् कारयतु। The teacher has taught Svethaketu the tripartite combination and other allied matters and in the conclusion he has declared that every entity other than the सत् is ensouled by that sath and so Svethaketu also has that sath alone as his innerself. From the introduction and conclusion like this, it is decided that the concluding term विजज्ञौविजज्ञौ relates to upasana or meditation upon that Brahman called here as sath.

इति षष्ठाध्याये षोडशः खण्डः

इति छान्दोग्योपनिषदि षष्ठोध्यायः

अथ सप्तमोऽध्यायः

प्रथमः खण्डः

अधीहि भगव इति होपससाद सनत्कुमारं नारदः । तँ होवाच यद्वेत्थ, तेन मोपसीद । ततस्त ऊर्ध्वं वक्ष्यामीति ॥ 7-1-1

Sage Narada approached Sanatkumara with a formal request as prescribed, "Venerable sir, teach me", Sanatkumara asked Narada, "Tell me what you already know. I will teach you further'

Narada approaches Sanath Kumara as a disciple of him. He approached him in the prescribed manner by reciting mantras अधीहि भगवः '. Sanath Kumara was a yogindra; Narada was a sage. Sanath Kumara said, "Tell me what you know already. After knowing that, I shall teach you something which is greater and different from what you know. Because it is futile to teach what is already known.

स होवाच - ऋग्वेदं भगवोऽध्येमि यजुर्वेदँ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यँ राशिं दैवं निधिं वाकोवाक्यमेकायनम्, देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याँ सर्पदेवजनविद्याम् । एतद्भगवोऽध्येमि ॥ 7-1-2

That Narada said, "Revered Sir, I have studied Rigveda, Yajurveda, Samaveda, Atharvana the fourth Veda, Ithihasa and purana, the fifth Veda among vedas namely grammar, the lore that deals with the manes, mathematics, the lore that deals with physical calamities, mineralogy, science of logic, the branch of Veda known as Ekayana, science of meditation upon deities, Brahmavidya i.e. the science of shiksha and others

that are accessories to the study of Veda, the lore that deals with spirits, the science of archery, astronomy, the lore that deals with serpents and the lore that deals with musicology (Gandhara vidya - fine arts) and the science of ayurveda. I know all this venerable sir.

वेदानाम् वेदं means व्याकरणम् or grammar - प्रकृतिप्रत्यय आवेदकं व्याकरणम् । पित्र्यम् means श्राद्धकल्पम् । राशिं means गणितम्। दैवम् - उत्पात ज्ञानम् । निधिम् means that sasthra which expounds the means of finding out hidden wealth. वाकोवाक्य means तर्कशास्त्र । देवविद्या means modes of meditation upon Gods. ब्रह्मविद्या here means knowledge of shiksha and other sasthras that are accessories to veda. भूतविद्या means वशीकरण विद्या । क्षत्र विद्या is धनुर्वेद । देव विद्या means गांधर्व शास्त्रं । सर्प पिद्या means गारुडविद्या । जनविद्या is Ayurveda.

सोऽहं भगवो मन्त्रविदेवाऽस्मि नाऽऽत्मवित् । श्रुतँ ह्येव मे भगवद्दृशेभ्यः, तरति शोकमात्मविदिति । सोऽहं भगवः शोचामि ; तं मा भगवाञ्छोकस्य पारं तारयत्विति । तँ होवाच । यद्वै किंचैतदध्यगीष्ठाः, नामैवैतत् ॥ 7-1-3

Revered sir, I know only the words of the mantras but I have not known the supreme Atman. I have heard from respectable persons like your good self that a knower of the Atman will cross over sorrow (Samsara). Revered sir, such as I am, I am sorrowing. Therefore may your venerable self kindly lead me across sorrow.

Sanatkumara told him, "What all you have studied are merely words or names".

मन्त्रवित् एव अस्मि means शब्द ब्रह्म निष्ठः एव अस्मि । or it may mean that I am steadfast in Karma which is मन्त्र प्रधान । आत्मवित् here means knower of Parabrahman because the primary sense of the term atman is paramatman. The आत्मवित् is greater than the mere मन्त्रवित् ।

नाम ब्रह्मोपासनम्

नाम वा ऋग्वेदो यजुर्वेदः सामवेद अथर्वणश्चतुर्थ इतिहासपुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्दैवो निधिर्वाकोवाक्यमेकायनं देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या सर्पदेवजनविद्या। नामैवैतत् । नामोपास्स्वेति ॥ 7-1-4

Rigveda is verily words. Like wise Yajurveda, samaveda, atharvana the fourth veda, ithihasa and purana, the fifth veda, grammar, the lore that deals with natural calamities, mineralogy, the science of logic, the branch of veda known as ekayana, science of meditation upon deities, science of siksha and others that are accessories to the study of veda, the lore that deals with spirits, the science of archery, astronomy, the lore that deals with serpents, the science of finearts and the science of Ayurveda are all mere words or names. So meditate upon the name as brahman.

स यो नाम ब्रह्मेत्युपास्ते, यावन्नाम्नो गतं तत्रास्य यथाकामचारो भवति, यो नाम ब्रह्मेत्युपास्ते । अस्ति भगवो नाम्नो भूय इति । नाम्नो वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ।। 7-1-5

He who meditates upon name or words as Brahman will have free movement according to his will in the region of name. "Revered sir, is there anything greater than name ?' "Yes, there is". "May the revered teacher kindly teach me that'.

इति सप्तमाध्याये प्रथमः खण्डः

द्वितीयः खण्डः

वाक् ब्रह्मोपासनम्

वाग् वाव नाम्नो भूयसी । वाग् वा ऋग्वेदं विज्ञापयति यजुर्वेदं सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्र विद्यां नक्षत्रविद्यां सर्पदेवजनविद्याम्, दिवञ्च पृथिवीञ्च वायुंचाकाशञ्चाऽऽपश्च तेजश्च देवाँश्च मनुष्याँश्च पशूँश्च वयाँसि च तृणवनस्पतीञ्छ्वापदान्याकीटपतङ्गपिपीलिकं धर्मञ्चाधर्मञ्च सत्यञ्चानृतञ्च साधु चासाधु च हृदयज्ञञ्चाहृदयज्ञञ्च । यद्वै वाङ् नाभविष्यत् - न धर्मो नाधर्मो व्यज्ञापयिष्यत् ; न सत्यम्, नानृतम्, न साधु, नासाधु, न हृदयज्ञो नाहृदयज्ञो वागेवैतत् सर्वं विज्ञापयति । वाचमुपास्स्वेति ।। 7-2-1

Speech (Vak) is greater than name or word. Is it not speech that imparts the Rigveda ? It is verily speech that makes known the yajurveda, samaveda, Atharvana the fourth veda, the Ithihasa and purana the fifth veda, grammar, the lore that deals with manes, mathematics, the lore that deals with natural calamities, mineralogy, the science of logic, the branch of veda known as Ekayana, science of meditation upon deities, science of shiksha and others that are accessories to the study of the veda, lore that deals with the spirits, the science of archery, astronomy, the science that deals with serpents, the science of finearts, and the science of Ayurveda, the heavens, the earth, air and space, water, fire, gods, human beings, animals birds, grass and trees, wild beasts, worms, flies and ants, and Dharma and adharma, the truth and falsehood, the good and bad, and that which is pleasant and unpleasant.

If there was not speech then neither dharma or adharma would be known, neither truth nor untruth, neither good nor bad neither pleasant nor the unpleasant. It is verily speech itself that makes all these known. So meditate upon "Vak' or speech as Brahman.

स यो वाचं ब्रह्मेत्युपास्ते, यावद् वाचो गतम्, तत्रास्य यथाकामचारो भवति यो वाचं ब्रह्मेत्युपास्ते । अस्ति भगवो वाचो भूय इति । वाचो वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ।। 7-2-2

He who meditates upon speech or vak as Brahman will have free movement at his will in all the regions pervaded by speech.

"Venerable sir, is there anything greater than speech ?" "Yes certainly there is". "Then, revered sir, teach me that."

इति सप्तमाध्याये द्वितीयः खण्डः

तृतीयः खण्डः

मनो ब्रह्मोपासनम्

मनो वाव वाचो भूयः । यथा वै द्वे वाऽऽमलके द्वे वा कोले द्वौ वाऽक्षौ मुष्टिरनुभवति, एवं वाचञ्च नाम च मनोऽनुभवति । स यदा मनसा मनस्यति - मन्त्रानधीयीयेति, अथाधीते; कर्माणि कुर्वीयेति, अथ कुरुते; पुत्रांश्च पशूँश्चेच्छेयेति, अथेच्छते; इमञ्च लोकममुञ्चेच्छेयेति, अथेच्छते । मनो ह्यात्मा । मनो हि लोको मनो हि ब्रह्म । मन उपास्स्वेति ।। 7-3-1

Mind is greater than speech. Just as two amalakas or two kola or two akasha fruits are held within the closed fist, similarly mind holds fast both name and speech. When he

minds with the mind that he should study the (mantras) hymns he studies the mantras, when he minds that he should perform rites he performs. When he minds that he should desire to have children and cattle, he desires. When he minds that he should desire for this world and the other world he desires them. The mind is the atman. It is verily the world. Mind is Brahman. Meditate upon the mind as Brahman.

The idea is that the speech and the names are included in the mind. मनसि अन्तर्गते । The function of speech and names are depending upon the function of the mind of the form of "Minding" मनन लक्षणमनोव्यापाराधीनत्वात् वागादि प्रवृत्तेः मनसः भूयस्त्वम् । कर्तृत्व and others that are the attributes (धर्मभूत) of the atman are depending upon the mind. Mind is to be thought of as the atman.

स यो मनो ब्रह्मेत्युपास्ते, यावन्मनसो गतम्, तत्रास्य यथाकामचारो भवति, यो मनो ब्रह्मेत्युपास्ते । अस्ति भगवो मनसो भूय इति । मनसो वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ॥ 7-3-2

One who meditates upon mind as Brahman will have free movement at will in the region as far as the mind pervades.

"Revered sir, is there anything greater than mind ?' "Yes, there is" "May the revered teacher teach me that."

इति सप्तमाध्याये तृतीयः खण्डः

चतुर्थ खण्डः

संकल्प ब्रह्मोपासनम्

संकल्पो वाव मनसो भूयान् । यदा वै संकल्पयते, अथ मनस्यति, अथ वाचमीरयति, तामु नाम्नीरयति । नाम्नि मन्त्रा एकं भवन्ति । मन्त्रेषु कर्माणि ॥ 7-4-1

Will is greater than mind. When he wills that this is proper to do he minds, then he prompts speech and then engages that in uttering names. The hymns are one with names. The sacred works get included in hymns.

Sankalpa is determining about a thing as proper to be done. इदं कर्तुं युक्तम् इति संकल्पयति । When he intends like that he minds and impells speech for uttering the words of the mantra. वागिन्द्रियं शब्दोच्चारणविषये नियुंक्ते'' ।

तानि ह वा एतानि संकल्पैकायनानि संकल्पात्मकानि संकल्पे प्रतिष्ठितानि । समक्लृपतां द्यावापृथिवी, समकल्पेतां वायुश्चाकाशश्च, समकल्पन्तामापश्च तेजश्च । तेषाँ संक्लृप्त्यै वर्षं संकल्पते । वर्षस्य संक्लृप्त्या अन्नं संकल्पते । अन्नस्य संक्लृप्त्यै प्राणाः संकल्पन्ते । प्राणानाँ संक्लृप्त्यै मन्त्राः संकल्पन्ते । मन्त्राणाँ संक्लृप्त्यै कर्माणि संकल्पन्ते । कर्मणाँ संक्लृप्त्यै लोकः संकल्पते । लोकस्य संक्लृप्त्यै सर्वं संकल्पते । स एष संकल्पः संकल्पमुपास्स्वेति ॥ 7-4-2

All these are going the way of sankalpa i.e. they follow sankalpa. They are caused by sankalpa, they are established in sankalpa. The heaven and the earth do sankalpa to be still. Air and space do sankalpa. Water and fire do sankalpa (that they would abide by the respective nature). Rain does sankalpa for the sankalpa of water and fire. Anna does sankalpa for the sankalpa of rain. Pranas do sankalpa for the sankalpa of anna or food. The mantras do sankala for the sankalpa of pranas. The karmas do sankalpa for the sankalpa of mantras. The worlds do sankalpa for the sankalpa of karmas. Everything does sankalpa for the sankalpa of the world. This is such sankalpa. Meditate upon sankalpa as Brahman.

संकल्पः एकं अयनम्-मार्ग एषाम् । तानिसंकल्पैकायनानि । Willing is

the one way for all these to function. That means they are all following sankalpa. All things are pervaded by sankalpa. All things are established in sankalpa - संकल्पे प्रतिष्ठितानि /Their existence is verily depending on sankalpa. The heaven and the earth have done sankalpa of the form of "We will stand stationery". स्वस्वकार्यञ्च करवामहै'', स्वेन रूपेण वर्तामहे'' । इति वा सङ्कल्पं कृतवन्तः इत्यर्थः ।।

स यः संकल्पं ब्रह्मेत्युपास्ते, संक्लृप्तान् वै स लोकान् ध्रुवान् ध्रुवः, प्रतिष्ठितान् प्रतिष्ठितोऽव्यथमानान् अव्यथमानोऽभिसिद्ध्यति - यावत् संकल्पस्य गतम्, तत्रास्य यथाकामचारो भवति, यः संकल्पं ब्रह्मेत्युपास्ते । अस्ति भगवः संकल्पाद् भूय इति । संकल्पाद्वाव भूयोस्तीति । तन्मे भगवान् ब्रवीत्विति ।। 7-4-3

He who meditates upon sankalpa as Brahman becomes firm and attains the firm worlds, being steady, he attains the steady worlds. He attains the well established worlds being established, attains worlds free from sorrow being himself, free from sorrows. He will have free movement at will as far as sankalpa's region lasts.

"Revered sir, is there anything greater than sankalpa" ? "Yes. There is something greater than sankalpa".

"Revered sir, may you kindly teach me that."

The greatness or महिमा of sankalpa is pointed out in this passage. The statement that even non-sentient things do sankalpa is just for the sake of praising sankalpa. The fact of चेतनत्व is super imposed on them. Or it may be said that these relate to the functioning of the presiding deities of those entities - तदभिमानिदेवतापरतया स्तुत्यर्थतया चेतनत्वारोपेण / While describing the फल of this kind of meditation it is pointed out that the upasaka himself becomes immutable, well established and sorrow less, and becoming thus, he attains the sorrowless worlds.

शत्रुपीडादि रहितान् लोकान् स्वयमपि ध्रुवत्व-प्रतिष्ठितत्व - अव्यथमानत्वयुक्तः सन् प्राप्नोति इत्यर्थः ।

इति सप्तमाध्याये चतुर्थ खण्डः

पञ्चमः खण्डः

चित्त ब्रह्मोपासनम्

चित्तं वाव संकल्पाद् भूयः । यदा वै चेतयते, अथ संकल्पयते ; अथ मनस्यति ; अथ वाचमीरयति; तामु नाम्नीरयति, नाम्नि मन्त्रा एकं भवन्ति, मन्त्रेषु कर्माणि ।। 7-5-1

Chitta (or thought which is in accordance with the appropriate time) or appropriate timely thought is greater than sankalpa or appropriate resolution. When one thinks out appropriately then he (wills) decides to do befittingly, then he makes up his mind, prompts speech, engages in uttering names, the mantras become one with names, the sacred works become one with mantras.

तानि ह वा एतानि चित्तैकायनानि चित्तात्मानि चित्ते प्रतिष्ठितानि । तस्माद् यद्यपि बहुविदचित्तो भवति, नायमस्तीत्येवैनमाहुः, यदयं वेद। यद्वा अयं विद्वान् नेत्थमचित्तः स्यादिति । अथ यद्यल्पविच्चित्तवान् भवति, तस्मा एवोत शुश्रूषन्ते । चित्तं ह्येवैषामेकायनम्, चित्तमात्मा, चित्तं प्रतिष्ठा । चित्तमुपास्स्वेति ।। 7-5-2

All these are one in chitta or timely thought, caused by chitta. They are established in chitta. So if one though knows much but is not endowed with timely thought people say that he verily does not exist and that what he knows is also nothing. If he had known he would have not been thus they say. On the other hand if one who knows even little is endowed with timely thought, people lend their ears to him: chitta is the one goal of

all, the one self of all, the one resting place of all. Meditate upon chitta as Brahman.

स यश्चित्तं ब्रह्मेत्युपास्ते, चित्तान् वै स लोकान् ध्रुवान् ध्रुवः, प्रतिष्ठितान् प्रतिष्ठितोऽव्यथमानान् अव्यथमानोऽभिसिद्ध्यति - यावच्चित्तस्य गतम् तत्रास्य यथाकामचारो भवति, यश्चित्तं ब्रह्मेत्युपास्ते । अस्ति भगवश्चित्ताद् भूय इति चित्ताद्वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ॥ 7-5-3

He who meditates upon chitta as Brahman, attains firm worlds characterised by auspicious qualities, himself (unchanging) firm, attains established worlds himself being established, attains worlds free from sorrow himself being free from sorrow, and he will have free movement at his will in all the regions that are pervaded by chitta.

"Venerable sir, is there anything greater than chitta"? "There verily is"? "May you O, venerable sir, teach me that".

In the bhashya, on the sutra "हस्तादयस्तु स्थितेः अतो नैवम्" (2-4-5) Bhashyakara declares that mind alone is called as buddhi, ahankara and chitta according to different functions of अध्यवसाय, अभिमान and चिन्ता । Therefore the mind itself is called chitta when it is characterised by the function of thinking about the usefulness of a particular thing according to the times of its advent. "प्राप्त कालानुरूप - अतीत अनागत विषय प्रयोजन चिन्तारूप - वृत्ति विशिष्टम् मनः चित्तम् इति उच्यते । If a person is proficient in many shastras but if he is devoid of this understanding of the प्रयोजन of some subject, the people of the world consider him as a non-entity विषय प्रयोजन निरूपण लक्षण चित्त हीनः । People desire to listen to a person who is चित्तवान् though he is an अल्प शास्त्रवित् ।

इति सप्तमाध्याये पञ्चमः खण्डः

षष्ठः खण्डः

ध्यान ब्रह्मोपासनम्

ध्यानं वाव चित्ताद् भूयः । ध्यायतीव पृथिवी, ध्यायतीवान्तरिक्षम्, ध्यायतीव द्यौर्ध्यायन्तीवापो ध्यायन्तीव पर्वता ध्यायन्तीव देवमनुष्याः। तस्माद्य इह मनुष्याणां महत्तां प्राप्नुवन्ति, ध्यानापादाँशा इवैव ते भवन्ति । अथ येऽल्पाः, कलहिनः पिशुना उपवादिनस्ते । अथ ये प्रभवो ध्यानापादाँशा इवैव ते भवन्ति । ध्यानमुपास्स्वेति ॥ 7-6-1

Concentrated meditation is greater than chitta (Intelligence). The earth is as if meditating. The Antariskha or intermediary regions is as if meditating. The celestial region is as if meditating. The waters, the mountains are as if meditating, gods and men are as if meditating. So those among men who gain greatness are as if they have gained it through an aspect of meditation. Unlike those who are inferiors, quarrelsome, slandering and abusive. Those who have gained greatness on account of wealth and others are also those who have gained it on account of a portion of the results of contemplation. So meditate upon concentrated meditation as Brahman.

स यो ध्यानं ब्रह्मेत्युपास्ते, यावद् ध्यानस्य गतम् , तत्रास्य यथाकामचारो भवति, यो ध्यानं ब्रह्मेत्युपास्ते ।। अस्ति भगवो ध्यानाद् भूय इति । ध्यानाद्वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ॥ 7-6-2

He who meditates upon contemplation as Brahman will have free movement at will in the entire region of it.

"O venerable sir, is there anything greater than Dhyana?" "yes, verily there is". "May your venerable self kindly teach me that."

ध्यान is a continuous remembrance of the object of thought without any alien thought intervening in the middle, a yogi becomes stead fast on account of meditation. Ramanuja describes Dhyana under suthra 4-1-8. "ध्यनानाच्च" as follows :- ध्यानम् हि विजातीय प्रत्ययान्तर अव्यवहितं एक चिन्तनम्" Dhyana is the cause of gaining mahatmya or greatness. The sutrakara ordains that one should meditate being seated comfortably. Concentration of the mind becomes possible only then. "ध्यातारः अवचनाः एवम् महान्तोपि अवचनतया ध्यातृसाद्रश्यम् प्रतिपद्यन्ते इत्यर्थः" I Great persons appear similar to those who are engrossed in deep meditaiton on account of the fact that they are keeping silent. पिशुनाः means परदोष उद्भावका I People who carry tales about other's defects उपवादिनःmeans those that speak of one's faults verily before those people.

इति सप्तमाध्याये षष्ठः खण्डः

सप्तमः खण्डः

विज्ञान ब्रह्मोपासनम्

विज्ञानं वाव ध्यानाद् भूयः । विज्ञानेन वा ऋग्वेदं विजानाति यजुर्वेदँ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यँ राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्याम् ; दिवञ्च पृथिवीञ्च वायुञ्चकाशञ्चाऽऽपश्च तेजश्च देवाँश्च मनुष्याँश्च पशूँश्च वयाँसि च तृणवनस्पतीन् श्वापदान्याकीटपतङ्गपिपीलिकं धर्मञ्चाधर्मञ्च सत्यञ्चानृतञ्च साधु चासाधु च हृदयज्ञञ्चाहृदयज्ञञ्चान्नञ्च रसञ्चेमञ्च लोकममुञ्च विज्ञानेनैव विजानाति । विज्ञानमुपास्स्वेति ॥ 7-7-1

Scriptured knowledge that is gained from valid means is greater than contemplation. One knows by vijnana or scriptural

knowledge the Rigveda, Yajurveda, samaveda, Atharvana the fourth veda, the ithihasa and purana. The fifth veda, grammar, the lore that deals with manes, mathematics, the lore that deals with natural calamities, mineralogy, the science of logic, the branch of veda known as ekayana, science of meditation upon deities, science of shiksha and others, that are accessories to the study of the vedas, lore that deals with spirits, science of archery, astronomy, science that deals with serpents, science of finearts, the heaven and the earth, air and ether, water and energy (fire), gods and men, animals, birds, grass and trees, beasts, worms and flies and ants, dharma and adharma, truth and falsehood, good and bad, the pleasant and the nonpleasant, food and water, this world and the other world. Meditate upon vijnana as Brahman.

स यो विज्ञानं ब्रह्मेत्युपास्ते, विज्ञानवतो वै स लोकन् ज्ञानवतोऽभिसिद्ध्यति - यावद् विज्ञानस्य गतम् तत्रास्य यथाकामचारो भवति, यो विज्ञानं ब्रह्मेत्युपास्ते ।अस्ति भगवो विज्ञानाद् भूय इति । विज्ञानाद्वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ।। 7-7-2

One who meditates upon vijnana as Brahman attains worlds that have people having vijnana. He will have free movement at will in the entire region of vijnana. "Venerable sir, is there anything greater than vijnana ?" "Verily there is" "May your venerable self teach me that"

विज्ञान is प्रमाणजन्य ज्ञानरूपम् I This kind of understanding will be the cause of dhyana which is of the form of continuous remembrance. The terms ज्ञान and विज्ञान relate to general and particular aspects.

इति सप्तमाध्याये सप्तमः खण्डः

अष्टमः खण्डः

बल ब्रह्मोपासनम्

बलं वाव विज्ञानाद् भूयः । अपि ह शतं विज्ञानवतामेको बलवानाकम्पयते । स यदा बली भवति, अथोत्थाता भवति, उत्तिष्ठन् परिचरिता भवति, परिचरन्नुपसत्ता भवति; उपसीदन् द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवति । बलेन वै पृथिवी तिष्ठति, बलेनान्तरिक्षम्, बलेन द्यौर्बलेन पर्वता बलेन देवमनुष्या बलेन पशवश्च वयाँसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलिकं बलेन लोकस्तिष्ठति । बलमुपास्स्वेति ॥ 7-8-1

Bala or bodily strength is greater than vijnana. One man of strength will make hundred men having vijnana tremble. When a person is strong he stands up before the teacher stands up, and will serve the teacher, after standing up, and becomes capable of approaching the teacher for hearing and reflecting upon the truths, being near the teacher sees, hears, reflects, becomes a knower, becomes a doer and imbibes the knowledge of the shastras. The earth stands by strength, the midregion stands by strength, the celestial region stands by strength, the mountains, gods, human beings beasts and birds, grass, trees, animals like dogs and others, worms, flies and ants stand by strength. The world stands by strength. Meditate upon bala as Brahman.

स यो बलं ब्रह्मेत्युपास्ते, यावद् बलस्य गतम् तत्रास्य यथाकामचारो भवति, यो बलं ब्रह्मेत्युपास्ते । अस्ति भगवो बलाद् भूय इति । बलाद् वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ॥ 7-8-2

He who meditates upon strength as brahman will move at his will in all regions of bala or strength.

O revered sir, is there anything greater than bala or strength ?" There really is. "Then o revered teacher, teach me that."

बलम् here refers to the strength of the body which will be supporting the ability of the mind. This strength of the body will help a disicple to stand up and receive his preceptor when he arrives and to serve the teacher and also enables one to perform the ordained duties properly. The idea is that perfect practice of spiritual discipline depends on the fitness of the body to a large extent.

"परिचर्या उपसदनम् श्रवणमनन निधिध्यासन साक्षात्काराः कर्म विषय कर्तृत्वं। कृत विषयक ज्ञानम् इत्येतत् सर्वं बले सत्येव भवति"।

इति सप्तमाध्याये अष्टमः खण्डः

नवमः खण्डः

अन्न ब्रह्मोपासनम्

अन्नं वाव बलाद् भूयः । तस्माद् यद्यपि दश रात्रीर्नाश्नीयात्, यद्युह जीवेत् अथवा, अद्रष्टाऽश्रोताऽमन्ताऽबोद्धाऽकर्ताऽविज्ञाता भवति । अथान्नस्याऽऽये द्रष्टा भवति, श्रोता भवति, मन्ता भवति, बोद्धा भवति, कर्ता भवति, विज्ञाता भवति । अन्नमुपास्स्वेति ॥ 7-9-1

Anna or food is greater than bala or strength. That is why if one does not eat food for ten nights and if he is still alive he does not see, does not hear, does not think, does not know, does not do anything, does not understand. But when he gains foods, he sees, hears, thinks, knows, does and understands. Meditate upon food as Brahman.

सः योऽन्नं ब्रह्मेत्युपास्ते, अन्नवतो वै स लोकान् पानवतोऽभिसिद्ध्यति, यावदन्नस्य गतम् तत्रास्य यथाकामचारो भवति, योऽन्नं ब्रह्मेत्युपास्ते। अस्ति भगवोऽन्नाद् भूय इति । अन्नाद्वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ॥ 7-9-2

He who meditates upon food as Brahman, he will attain worlds that have food and water and he will have free movement at will in the regions of food.

"Revered sir, is there anything greater than food' 'verily there is', "Then, o revered teacher, may you teach me that'

Anna or food is greater than Bala, because strength is gained because of food. बल संपादकत्वात् अन्नमेव बलात् भूयः । 'अन्नस्याये' - means अन्नस्य लाभे सति ।

इति सप्तमाध्याये नवमः खण्डः

दशमः खण्डः

अप्ब्रह्मोपासनम्

आपो वाव अन्नाद् भूयस्यः, तस्माद् यदा सुवृष्टिर्न भवति, व्याधीयन्ते प्राणाः, अन्नं कनीयो भविष्यतीति । अथ यदा सुवृष्टिःर्भवति, आनन्दिनः प्राणा भवन्ति, अन्नं बहु भविष्यतीति । आप एवेमा मूर्ता येयं पृथिवी, यदन्तरिक्षम्, यद् द्यौः, यत् पर्वताः, यद्देवमनुष्याः, यत् पशवश्च वयाँसि च ; तृणवनस्पतयः श्वापदान्याकीटपतङ्ग पिपीलिकमाप एवेमा मूर्ताः। अप उपास्स्वेति ॥ 7-10-1

Water is greater than food. That is why when there is not good rain all living beings feel pained with the thought that food becomes scarce. When it rains well, all living beings feel happy that there will be plenty of food. It is from water

that all concrete objects arise. All these concrete objects viz., the earth, the midregion, the cellestial region, the mountains, gods and human beings, beasts and birds, the grass and the trees, the animals, worms, flies, ants all the concrete beings arise from water. Therefore meditate upon water as Brahman.

स योऽपो ब्रह्मेत्युपास्ते,आप्नोति सर्वान् कामाँस्तृप्तिमान् भवति, यावदपां गतम् तत्रास्य यथाकामचारो भवति, योऽपो ब्रह्मेत्युपास्ते । अस्ति भगवोऽद्भ्यो भूय इति । अद्भ्यो वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ॥ 7-10-2

He who meditates upon water as Brahman will have free movement at will in the region of water. He who meditates upon water as Brahman attains all desires and becomes satisfied .

"O revered sir, is there anything greater than water ?' "Verily there is". "Then, may the venerable teacher teach me that."

इति सप्तमाध्याये दशमः खण्डः

एकादशः खण्डः

तजोब्रह्मोपासम्

तेजो वाव अद्भ्यो भूयः । तद्वा एतद्वायुमागृह्याकाशमभितपति । तदाहुः - निशोचति, नितपति, वर्षिष्यति वा इति । तेज एव तत् पूर्वंदर्शयित्वाऽथापः सृजते । तदेतदूर्ध्वाभिश्च तिरश्चीभिश्च विद्युद्भिराह्रादाश्चरन्ति । तस्मादाहुः - विद्योतते, स्तनयति, वर्षिष्यति वा इति । तेज एव तत् पूर्वं दर्शयित्वाऽथापः सृजते । तेज उपास्स्वेति ॥ 7-11-1

"Tejas is greater than water. When this tejas makes vayu or air standstill and causes heat by pervading the sky, people say it torments, it is hot and it will rain. It is tejas that shows all these signs first and then creates water. It is this tejas that moves up in the form of lightenings, Flashing upwards. Therefore people say there is lightening and there is thunder, there will be rain. It is tejas alone that shows these signs first and then creates water. Meditate upon tejas as Brahman.

स यस्तेजो ब्रह्मेत्युपास्ते ; तेजस्वी वै स तेजस्वतो लोकान् भास्वतोऽपहततमस्कान् अभिसिद्ध्यति, यावत् तेजसो गतम्, तत्रास्य यथाकामचारो भवति, यस्तेजो ब्रह्मेत्युपास्ते । अस्ति भगवस्तेजसो भूय इति । तेजसो वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ॥ 7-11-2

He who meditates upon Tejas as Brahman becomes lustrous and attains radiant and lustrous worlds that are bereft of darkness. He will have free movement at his will in the region of Tejas. This is the fruit of meditation upon Tejas as Brahman.

"Revered sir, is there anything greater than Tejas ?" "Verily there is". "May the venerable teacher teach me that".

तेजसः अप् कारणत्वात् तेजः एव अद्भ्यः भूयः । This Tejas shows itself first and then creates water. The fact of thunder and lightenings that appear will be the signs of the raining. The worlds one attains having meditated upon Tejas, will be radiant on account of Tejas itself.

भास्वत्वम् means बाह्यान्तर अन्धकार शून्यत्वरूपम् अपहत तमस्कत्वंच ।।

इति सप्तमाध्याये एकादशः खण्डः

द्वादशः खण्डः

अकाशब्रह्मोपासनम्

आकाशो वाव तेजसो भूयान् । आकाशे वै सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राण्यग्निः । आकाशेनाह्वयति, आकाशेन श्रृणोति, आकाशेन प्रतिश्रृणोति, आकाशे रमते, आकाशे न रमते, आकाशे जायते, आकाशमभिजायते । आकाशमुपास्स्वेति ॥ 7-12-1

Akasa or space is greater than tejas. It is in the Akasa that both the sum and the moon are. Lightening, the stars and fire are in akasa. One calls through akasa and one hears through akasa, answers through akasa, enjoys in akasa, grieves in akasa. One is born in Akasa, grows towards akasa. Meditate upon akasa as Brahman.

स य आकाशं ब्रह्मेत्युपास्ते, आकाशवतो वै स लोकान् प्रकाशवतोऽसंबाधान् उरुगायवतोऽभिसिद्ध्यति । यावदाकाशस्य गतम् तत्रास्य यथाकामचारो भवति, य आकाशं ब्रह्मेत्युपाम्ते ॥ अस्ति भगव अकाशाद् भूय इति । आकाशाद्वावा भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ॥ 7-12-2

He who meditates upon akasa as Brahman, will attain worlds of akasa that are vast, brilliant and free from mutual congestion. He will have free movement at will in the regions of akasa.

"Revered sir, is there anything greater than akasa ?' "verily there is'. "May the revered teacher teach me that."

Akasha is greater than Tejas, up and vayu because Akasa is the cause or कारणम् of vayu, tejas and water. The constellation of luminaries like sun and others are depending on Akasa and they

are within Akasa. आदित्यादि ज्योतिर्मण्डलम् आकाशाश्रितम् आकाशन्तवर्ति। आह्वान or calling one or श्रवण or hearing one are possible only through Akasa. The Ankura or the sprout also grows towards Akasa. Akasa is vast and entities can be accommodated there without obstruction.

इति सप्तमाध्याये द्वादशः खण्डः

त्रयोदशः खण्डः

स्मरब्रह्मोपासनम्

स्मरो वाव आकाशाद् भूयः । तस्माद् यद्यपि बहव आसीरन् अस्मरन्तः, नैव ते कञ्चन श्रृणुयुः, न मन्वीरन्, न विजानीरन्, यदा वाव ते स्मरेयुः, अथ श्रृणुयुः, अथ मन्वीरन्, अथ विजानीरन् । स्मरेण वै पुत्रान् विजानाति ; स्मरेण पशून् । स्मरमुपास्स्वेति ॥ 7-13-1

Remembrance (Memory) is greater than akasa. Therefore where ever even many persons assemble, if they do not remember, they will not hear anything, they cannot think anything, nor will they know anything. On the other hand when they remember, they will hear, they will think, they will understand. It is through remembrance that one recognizes one's sons. It is through memory that one knows his cattle. Meditate upon "Smara' as Brahman.

स य : स्मरं ब्रह्मेत्युपास्ते, यावत् स्मरस्य गतम् तत्रास्य यथाकामचारो भवति, यः स्मरं ब्रह्मेत्युपास्ते । अस्ति भगवः स्मराद् भूय इति । स्माराद्वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ॥ 7-13-2

He who meditates upon "Smara' as Brahman, he will have free movement at will in the region of smara or memory.

"Revered sir, is there anything greater than smara ?' "Verily there is " "May the revered teacher teach me that.

स्मरणशून्याः एकत्र बहवः आसीना अपि न श्रवणादि कार्य समर्थाः । Hearing and others that are possible on account of Akasa verily depend upon स्मरण or memory. So smarana is greater than Akasa.

इति सप्तमोध्याये त्रयोदशः खण्डः

चतुर्दशः खण्डः

आशब्रह्मोपासनम्

आशा वाव स्मराद् भूयसी । आशेद्धो वै स्मरो मन्त्रानधीते, कर्माणि कुरुते, पुत्राँश्च पशूँश्चेच्छते, इमञ्च लोकममुञ्चेच्छते । आशामुपास्स्वेति ॥ 7-14-1

Desire is greater than remembrance or smara. Being kindled by desire he remembers and studies the mantras, performs all activities, desires sons and cattle, desires this world and the other world. Meditate upon desire as Brahman.

स य आशां ब्रह्मेत्युपास्ते, आशयाऽस्य सर्वे कामाः समृद्ध्यन्ति; अमोघा ह्यस्याशिषो भवन्ति, यावदाशाया गतम् तत्रास्य यथाकामचारो भवति, य आशां ब्रह्मेत्युपास्ते । अस्ति भगव आशाया भूय इति । आशाया वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ॥ 7-14-2

He who meditates upon desire as Brahman, will have all his desires richly fulfilled and his desires never become futile and he will have free movement at will in the region of desire.

"Revered sir, is there any thing greater than desire ?' verily there is' "May the revered teacher teach me that."

"अशया इद्धः" - means फलेच्छया उत्पादितः स्मरः । Memory is generated through desire for particular result. He will remember

the means of attaining the objects of his desire and this kind of memory that is kindled by desire will be the cause of undertaking scriptural studies and performing the ordained rites. So आशा or desire is greater than remembrance or memory.

इति सप्तमोध्याये चतुर्दशः खण्डः

पञ्चदशः खण्डः

प्राणो वाव आशाया भूयान्। यथा वा अरा नाभौ समर्पिताः, एवमस्मिन् प्राणे सर्वं समर्पितम् । प्राणः प्राणेन याति । प्राणः प्राणं ददाति ; प्राणाय ददाति । प्राणो ह पिता, प्राणो माता, प्राणो भ्राता, प्राणः स्वसा, प्राण आचार्यः, प्राणो ब्राह्मणः ।। 7-15-1

"Prana (or the jivatman with whom prana moves) is greater than desire. Just as the spokes of a wheel are fixed in the hub in the same way all these are fixed in prana. All these are dependent upon prana. The prana moves with the help of vital force. The jiva moves on account of jiva. The jiva gives anything to Jiva. Prana is father, prana is mother, prana is brother, prana is sister, prana is the preceptor, prana is the brahmana.

The term "prana' here denotes the Jivatman as the prana moves only with Jivatman. As the spokes of the wheel are supported by the hub all non-sentient entities are supported by the Jivatman. There is another sruthi which declares clearly that all non-sentient entities depend upon the sentient atman viz. "भूतमात्रा प्रज्ञामात्रासु अर्पिताः"।

Devadatta and others that move are verily the jivatmans. The means of transport like horses are also jivatmans. The giver is jivatman. The cattle and others that are given are also jivas. The brahmans to whom they are given are also jivas. The Mother, Father, Brother, Sister and others are also jivas.

स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाऽऽचार्यं वा ब्राह्मणं वा किञ्चिद् भृशमिव प्रत्याह, धिक् त्वाऽस्त्वित्येवैनमाहुः, पितृहा वै त्वमसि, मातृहा वै त्वमसि, भ्रातृहा वै त्वमसि, स्वसृहा वै त्वमसि, आचार्यहा वै त्वमसि, ब्राह्मणहा वै त्वमसीति ॥ 7-15-2

If one harshly behaves with one's father, mother, brother or sister, or preceptor or a brahmin, people nearly censure him as "fie upon you'. You are the slayer of your father, you are the slayer of your mother, you are the slayer of your brother, you are the slayer of your sister, you are the slayer of your preceptor, you are the slayer of a Brahman.

If it is said that the particular bodily forms of flesh etc. that are perceptible are called by the names of father, mother etc. It is pointed out here that the particular bodies that are ensouled by the Jivatman alone are called by those names. If one rudely behaves with the bodies of father and others that are along with the jivas he will be censured by people near at hand.

The terms like father, mother etc don't signify mere such bodies, but they signify only bodies that are ensouled by the Jivatman. So all such terms signify the jiva alone.

अथ यद्यप्येनान् उत्क्रान्तप्राणान् शूलेन समासं व्यतिसंदहेत्, नैवैनं ब्रूयुः पितृहाऽसीति, न मातृहाऽसीति, न भ्रातृहाऽसीति, न स्वसृहाऽसीति, नाचार्याहाऽसीति, न बाह्मणहाऽसीति ॥ 7-15-3

But if one puts them on a lance or burns them, after the departure of their lives by bundling them wholly or dissecting their limbs part by part, they will not call him, you are a slayer of the father, or mother, brother, sister or acharya or a knower of Brahman"

प्राणो ह्यैवैतानि सर्वाणि भवति । स वा एष एवं पश्यन् एवं मन्वान

एवं विजानन् अतिवादी भवति, तश्चेद् ब्रूयुः अतिवाद्यसीति, अतिवाद्यस्मीति ब्रूयात्, नापह्नुवीत ।। 7-15-4

All these namely father, mother and others are verily prana i.e. the Jiva with whom it moves. By seeing thus thinking thus, and knowing thus, he becomes an "Ativadi" or one who proclaims the ultimate supremacy of the object of his meditation. If some one says, are you an ativadi proclaiming that prana or jiva the object of meditation as the highest ?' he should say, "I am an athivadi". He should not hide.

As the lifeless body cannot be the father, mother etc. the jiva alone becomes father and others. It is pointed out by sri Ramanuja that he who is designated by the term prana is "Pranasahachari pratyagatma", the pratyagatman who moves along with prana and not a mere vayu vishesha. One should not think that prana signifies paramatman on account of the illustration of the spokes depending upon the hub.

All non-sentient objects of enjoyment and means of enjoyment other than the jiva are dependent upon the jiva and the illustration of spokes and hub apply to jiva. In the sutra "Bhuma samprasada adhyupadesat' 'भूमा संप्रसादतदध्युपदेशात्' (वे.सू. 1-3-7) it is explained that Bhuma is taught as above Jiva and not prana. Ativadi is one who proclaims that the object of his meditation is the highest of all - "स्वोपास्यवस्तुनः सर्वोत्कृष्टत्ववादी"

The jiva is verily higher than all those that were mentioned in the series beginning with "नाम" and ending with 'आशा'. So ativaditva should not be hidden.

इति सप्तमाध्याये पञ्चदशः खण्डः

षोडशः खण्डः

सत्यब्रह्मोपासनम्

एष तु वा अतिवदति, यः सत्येनातिवदति । सोऽहं भवगः सत्येनातिवदानीति । सत्यं त्वेव विजिज्ञासितव्यमिति । सत्यं भगवो विजिज्ञास इति ।। 7-16-1

But he alone is one who speaks of the highest, who proclaims that satya is the highest object of meditation.

"Revered sir, I would like to proclaim the highest object of meditation as satya".

"Then satya alone is to be enquired into and meditated upon'

"Revered sir, I would like to meditate upon satya.

The term "Satya' signifies Brahman as else where mentioned in 'तस्य ह वा एतस्य ब्रह्मणो नाम सत्यं' / 'सत्यं ज्ञानं अनन्तं ब्रह्म' / Brahman is immutalbe and it is of the same form at all times. So it is called satya. Its existence does not depend upon any other condition. Ramanuja explains satya as "निरुपाधिक सत्ताहेतुत्वम् सत्यत्वम्" / सततं एक रूपत्वेन निर्विकारत्वात् सत्यत्वम् / Satyavadi - means a person who has the parabrahman known as satya as the object of his meditation. सत्येन परेण ब्रह्मणा उपास्येन उपलक्षितः यः अतिवदति इत्यर्थः / This सत्यातिवादित्व is greater than प्राणातिवादित्व because the supreme Brahman signified by the term सत्य is greater than Jivatman who is signified by the term prana. Therefore satyathivadi is in fact an अतिवादि/

The teachere said, "If you desire to become a ब्रह्मातिवादि then Brahman is to be meditated upon, because Brahmopasana will be the cause of ब्रह्मातिवादित्व /

इति सप्तपाध्याये षोडशः खण्डः

सप्तदशः खण्डः

ब्रह्मसाक्षात्कारद्वारा सत्यातिवादित्वम्

यदा वै विजानाति, अथ सत्यं वदति । नाविजानन् सत्यं वदति । विजानन्नेव सत्यं वदति । विज्ञानं त्वेव विजिज्ञासितव्यमिति । विज्ञानं भगवो विजिज्ञास इति ।। 7-17-1

When he realises brahman then he speaks of "Satya" as the highest object of meditation. Without realising he cannot speak of satya as the highest object of meditaiton. Only after realising does one speak so. So one should gain knowledge of the form of realization.

"Revered sir, I would like to realise satya"

The term विजानाति signifies साक्षात्कार । Only when he has direct realization he proclaims that satya is the highest object of meditaiton - सत्येनातिवदति । 'विजानाति शब्दः साक्षात्कारपरः न तु शास्त्रजन्य ज्ञानपरः' । The vijnana of the form of direct realisation is to be gained विजिज्ञासितव्यं means सम्पाद्यं । Here both ब्रह्मोपासन and तत्साक्षात्कार are implied as the means and the goal as pointed out by Ramanuja - "ब्रह्मसाक्षात्कार निमितातिवादित्वसिद्धये परब्रह्मसाक्षात्कारोपायभूतं

ब्रह्मोपासनं सत्यंत्वेव विजिज्ञासितव्यं इत्युपदिश्य' - साक्षात्काराभावे न अतिवादित्वम् । Therefore साक्षात्कार रूपं विज्ञानं संपाद्यम् ।।

विज्ञान is to be gained from मनन ।

इति सप्तमाध्याये सप्तदशः खण्डः

अष्टादशः खण्डः

मननं ब्रह्मोपासनोपायभूतं

यदा वै मनुतेऽथ विजानाति । नामत्वा विजानाति । मत्वैव विजानाति। मतिस्त्वेव विजिज्ञासितव्येति । मतिं भगवो विजिज्ञास इति ।। 7-18-1

When one meditates upon Brahman without manana or reflection, he cannot realize upasana or meditation. Only through manana does one come upon upasana. One should gain manana alone. "Revered sir, I would like to gain Manana or reflection.

इति सप्तमाध्यये अष्टादशः खण्डः

एकोनविंशः खण्डः

मनन is gained through श्रद्धा

यदा वै श्रद्दधाति, अथ मनुते । नाश्रद्दधन्मनुते । श्रद्दधदेव मनुते । श्रद्धा त्वेव विजिज्ञासितव्येति । श्रद्धां भगवो विजिज्ञास इति ।। 7-19-1

When one has faith then he reflects , without having faith one will not do manana or reflection. Having faith in Brahman alone one reflects after hearing. One should gain faith in Brahman.

Revered sir, I would like to gain faith.

As manana is meant for establishing what has been heard, by the teaching that "manana" should be gained sravana or hearing also is taught by implication. Here by the statement "faith is to be gained" it is to be known that faith in Brahman is taught as a means of hearing or sravana.

It means 'ब्रह्मश्रवणविषयिणी श्रद्धा' । That means one should have shraddha in Brahman - श्रवणोपाय भूताम् ब्रह्मणि श्रद्धाम् । Shraddha is explained as Tvara or urgency by Vyasarya.

इति सप्तमाध्याये एकोनविंशः खण्डः

विंशः खण्डः

STEADFASTNESS FOR SHRADDHA

यदा वै निस्तिष्ठति, अथ श्रद्दधाति । नानिस्तिष्ठन् श्रद्दधाति । निस्तिष्ठन्नेव श्रद्दधाति । निष्ठा त्वेव विजिज्ञासितव्येति । निष्ठां भगवो विजिज्ञास इति ॥ 7-20-1

When one gains firmness of the decision to hear and reflect on Brahman alone and nothing other than that, then he gains faith (of the form of urgency to hear Brahman). Being firm in his resolve he will have faith. He gains faith only through such firmness. So firmness of resolve is to be gained.

"Revered sir, I would like to gain firmness."

A firm resolve that Brahman alone should be heard and nothing other than that is the means of gaining श्रद्धा or faith of the form of त्वरा or urgency to hear Brahman alone.

इति सप्तपाध्याये विंशः खण्डः

एकविंशः खण्डः

MIND CONTROL LEADS TO NISHTA

यदा वै करोति, अथ निस्तिष्ठति । नाकृत्वा निस्तिष्ठति । कृत्वैव निस्तिष्ठति । कृतिस्त्वेव विजिज्ञासितव्येति । कृतिं भगवो विजिज्ञास इति ॥ 7-21-1

When one controls the mind then he will have firm resolve. Without controlling the mind one does not gain firmness. So one should gain control over the mind.

"Revered sir, I would like to gain control over the mind".

Kriti or activity is a synonym of effort or trial - उद्योगप्रयत्नापरपर्याया । The mind should be disciplined or controlled to think of things other than what ought to be heard as defiing. This kind of mind control will be the cause of the firmresolve that Brahman alone ought to be heard.

इति सप्तमाध्याये एकविंशः खण्डः

द्वाविंशः खण्डः

सुखं विजिज्ञासितव्यम्

यदा वै सुखं लभते, अथ करोति । नासुखं लब्ध्वा करोति । सुखमेव लब्ध्वा करोति । सुखं त्वेव विजिज्ञासितव्यमिति । सुखं भगवो विजिज्ञास इति ॥ 7-22-1

When one gets joy then alone he decides to hear Brahman alone. Then he will discipline his mind thus. Without hoping to gain joy he will not control the mind. Only for the purpose of Joy does one act in disciplining the mind. But the bliss of Brahman has to be sought after. Revered sir, I would like to understand "Sukha" or happiness.

The activity of the kind of disciplining of the mind will not become possible without the understanding that Brahman is infinite bliss. Only when this is known does one develop aversion towards things other than Brahman. So one should know that Brahman is infinite bliss. One should gain this knowledge of Brahman for attainment of Brahman even prior to the gaining of faith and others.

This knowledge of the characteristic of Brahman is also an attainment and it cannot be gained without the control of the mind. The mind should be able to discard hearing things other than Brahman and an all out effort is necessary for that. When this nature of Brahman is known one makes up one's mind to hear that alone and that leads later on to the attainment of Brahman ultimately.

अत्यान्तानुकूलत्व लक्षणं सुखत्वम् ब्रह्मणि ज्ञातव्यम् ।

इति सप्तमाध्याये द्वाविंशः खण्डः

त्रयोविंशः खण्डः

भूमैव सुखम्

यो वै भूमा तत् सुखम् । नाल्पे सुखमस्ति । भूमैव सुखम् । भूमा त्वेव विजिज्ञासितव्य इति । भूमानं भगवो विजिज्ञास इति ॥ 7-23-1

He who has plentitude is infinite bliss. There is no happiness in the little. Bhuma alone or that which has the quality of plentitude is happiness. Bhuma alone is to be known and realised.

"Revered sir, I would like to realise Bhuma.

Bhuma means that which is qualified by the quality of Bhuma." Bhuma guna visista". Bhuma means plentitude but not in numbers. It is the opposite of अल्प or little. It is not in proportion or parimana but of the form of the celebrity of auspicious qualities - गुणोत्कर्षरूपं। It means उत्कर्षकृतवैपुल्यमेव' । This signifies the one who is an आश्रय to वैपुल्य । वैपुल्याश्रयधर्मि' । वैपुल्यञ्च गुणोत्कर्ष रूपं न तु परिमाण रूपम् ।

इति सप्तमाध्याये त्रयोविंशः खण्डः

चतुर्विंशः खण्डः

यो वै भूमा तदमृतम्

यत्र नान्यत् पश्यति, नान्यच्छृणोति, नान्यद् विजानाति, स भूमा । अथ यत्रान्यत् पश्यति, अन्याच्छृणोति, अन्यद् विजानाति, तदल्पम्। यो वै भूमा तदमृतम् । अथ यदल्पम्, तन्मर्त्यम् । स भगवः कस्मिन् प्रतिष्ठित इति । स्वे महिम्नि, यदि वा न महिम्नीति ॥ 7-24-1

In the experience of which one will not see anything other than that, one will not hear anything other than that, one will not know anything other than that, that is Bhuma. Where one sees something else, hears something else, knows some thing else that is little. That which is Bhuma is immortal. That which is little is mortal.

"Revered sir, on what is this established ?"

"It is founded on its own greatness, or not even its own greatness."

यत्र or where - it means when Bhuman is experienced nothing other than that is seen, heard or known. यत्र means यत्र वस्तुनि अनुभूयमाने। When Bhuman is being seen nothing else is seen. When it is being heard nothing else is heard. When it is being known nothing else is known. As there is nothing other than Bhuman he does not see anyother object when seeing Bhuman.

1. 'तदितरस्य दर्शनाद्यभावः विषयाभावकृतः । ततश्च यतोऽन्यन्नास्ति' । How can it be said that there is nothing other than Bhuman ? The orders of the sentient and the non-sentient are there different from Bhuman. It cannot be said that the meaning of Bhuma Brahman is चिदचिद्विशिष्टत्व । So it cannot be said that the chit and the achit are also included in the भूमशब्दार्थ । The chit and the achit are विशेषणs

and they are different and distinct from the विशेष्य । So it cannot be said that there is nothing other than Bhuman.

2. It is taught further that the Bhuman is the atman in everything - 'अथात आत्मादेशः' । It is said 'तरति शोकं आत्मवित्' । So it is to be necessarily admitted that Bhuman is the atman in everything else. The chidachidvisistha is not the atman because the विशेष्य alone is the atman by virtue of its entry into every thing as the inner controller. So there are other things also beside the Bhuman.

Answer to this question is as follows :

ब्रह्मशब्दवत् भूमशब्दस्यापि वस्तु परिच्छेदशून्यत्वमेवार्थः । What is वस्तुपरिच्छेद ? इदमिदं नेति निर्देशार्हत्वम् । तद्राहित्यं । Limitation of the form of "this is not this' is paricheda and the absence of this is परिच्छेदशून्यत्वं । This can be in two ways -

I स्वरूपाभेदात् on account of non-difference of svarupa or essential nature. or II तदपृथक्सिद्धत्वात् i.e. on account of its inseparable existence. Here as there is absence of non-difference in respect of जीव and जड with Isvara, the second way is to be accepted तदपृथक्सिद्धसत्ताकत्वं फलति ।

This may happen in two ways -

1. तत्सत्ता व्यतिरिक्त सत्ताशून्यत्व' or absence of existence other than the existence of that or 2. तदधीनसत्ताकत्व or existence subjected to the existence of that. The latter is to be admitted as the former also does not happen. This kind of inseparable existence is admitted in the siddhanta. 'यत्रनान्यत् पश्यति' etc means therefore 'सत्सत्तानधीन सत्ताकं नास्ति ie. यदनात्मकं नास्तीत्यर्थः ।

That which is of the opposite nature of this viz Bhuma is to be known as little.

Bhuma is immortal and is by its very nature ever characterised by the eight auspicious qualities such as अपहतपाप्मत्व and others

and is without birth or death. All other entities are depending upon this for their existence and functioning.

The disciple Narada asks about the support for that entity as all entieis are necessarily having a support. The answer is that its own greatness is its support.

It should not be understood that it is having support in cattle, horses, elephants, gold, servants or wife and others. Nor it should be taken that it is not having greatness in the glory it has in having the two vibhutis as it is. It is अनाधार though it has its own glories.

गोअश्वमिह महिमेत्याचक्षते, हस्तिहिरण्यं दासभार्यं क्षेत्राण्यायतनानीति । नाहमेवं ब्रवीमीति होवाच, अन्यो ह्यन्यस्मिन् प्रतिष्ठित इति ॥ 7-24-2

Here people say that cattle, horses, elephants, servants, gold, wife, lands and houses are , greatness. I do not say so, Is not here one established in another. That is why I say so - he said.

The teacher clarified that Bhuma is not established in things like cattle and others. The scriptures describe the glory of paramatman as अस्यमहिमानं इति वीतशोकः', 'एतां विभूतिं योगंच'. So this statement does not say that he has no महिमा but it only refutes the idea that he is supported by his महिमा ।

'विभूतिरूपमहिमप्रतिष्ठितत्वनिषेधः' says Vyasarya. स्वरूपमहिमप्रतिष्ठितत्वं निषेधति । न स्वस्य स्वप्रतिष्ठितत्वं संभवति ।'

(He is not supported by any महिमा but he is svayam bhuma and endows greatness to others).

इति सप्तमाध्याये चतुर्विंशः खण्डः

पञ्चविंशः खण्डः

BHUMA IS THE SELF OF EVERY OTHER THING

स एवाधस्तात्, स उपरिष्टात्, स पश्चात्, स पुरस्तात्, स दक्षिणतः, स उत्तरतः, स एवेदँ सर्वमिति । अथातोऽहङ्कारादेश एव - अहमेवाधस्तात्, अहमुपरिष्टात्, अहं पश्चात्, अहं पुरस्तात्, अहं दक्षिणतः, अहमुत्तरतः, अहमेवेदँ सर्वमिति ॥ 7-25-1

He (That Bhuma) alone is below, above, He is behind, He is in front, He is to the south, He is to the north. He is all this. Now the instruction about the meditation upon him as "aham' or as the "I". I alone am below ; I alone am above, I alone am behind, I alone am in front, I alone am to the south, I alone am to the north. I alone am all this.

If it is objected that the statement, "where he does not see any thing else" etc is not correct as different kinds of sentient and non-sentient objects are obtained in all directions, the answer is given in this statement "He alone is all this etc. There is concomittant co-ordination between "Bhuman" designated as "He" and "all this" or "idam sarvam". By this the relationship of body-soul is established between "all this' and "he'. As Bhuma is the self in all and all objects are ultimately designated as the Bhuma, there will be nothing which has not Bhuma as its atman. So every thing is "Bhuma" alone in the ultimate analysis and so the statement". He does not see anything other than Bhuma is most significant.

When Bhuma is to be meditated upon it should be meditated upon as the all self, and so as the innerself of his self also. Bhuma is the self of our self and our self is the body of that Bhuma. So instruction is given to meditate upon Bhuma as the self. All words signify the antaryamin that happens to be the self in all .

This is teaching 'अहमेव अधस्तात्' etc should not be understood as related to the jivatman. This is the upasana upon paramatman

as अहं । This is known as अहंग्रहोपासनम् । The jiva is not sarvatmaka as he is not sarvadhara. This mode of upasana upon Brahman as अहं signifying the self of one's self is meant for firmly understanding that paramatman is the innerself of the Jivatman and that the jivatman is the body of paramatman. The definition of the शरीर should be remembered as नियमेन आधेय, नियाम्य and शेष ।

आत्मादेशः

अथात आत्मादेश एव - आत्मैवाधस्तात्, आत्मोपरिष्टात्, आत्मापश्चात्, आत्मा पुरस्तात्, आत्मा दक्षिणतः, आत्मोत्तरतः, आत्मैवेदँ सर्वमिति । स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन् आत्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः, स स्वराड् भवति । तस्य सर्वेषु लोकेषु कामचारो भवति । अथ येऽन्यथाऽतो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति । तेषाँ सर्वेषु लोकेष्वकामचारो भवति ॥ 7-25-2

Now the teaching about the Atman. The atman alone is below, the atman alone is above, the atman is behind and in the front, the atman alone is in the south and and in the north. All this is Atman alone. One who sees like this, reflects like this and knows like this, will love the atman alone, will sport with the atman, will enjoy in the Atman alone and will have bliss in the atman alone. He will be a sovereign to himself. He will have free movement at will in all worlds. But those who meditate in a different way from this, will have some one else for their master, go to perishable worlds and will not have free movement in all the worlds according to their will.

A doubt may arise like this - both the term "Aham" and the "Idea" conveyed by it relate to the jivatman. How can these extend upto Bhuma ? How can it be proper to meditate upon paramatman

who is not 'अहमर्थ' as 'अहं'. This doubt is dispelled in the above passage. "Bhuman' is the innerself of the pratyagatman or the jiva. So the term अहं and the बुद्धि or idea conveyed by it extend up to Paramatman who is its innerself, as terms signifying the body signify the atman in it. In the beginning it was mentioned that "a knower of the atman would cross over grief 'तरतिशोकमात्मवित्' and in the above passage the teaching concludes with that instruction. Bhuma which is taught as the self in all is verily the self of the meditator or उपासक also. So the connotation of the term अहं and the idea or बुद्धि convyed by it to signify the upasaka extend in all reality upto paramatman.

The instruction about the atman here relates to Bhuman according to the context. Though it becomes established that Bhuma is the atman, by the statement, 'स एव अधस्तात्' etc it is taught here again to declare expressly that Bhuma is the atman of the upasaka. 'उपासकात्मत्वसिद्ध्यर्थं विशिष्य कण्ठोक्त्या उपदेशः' रतिः' is the love one derives from garlands, sandal paste etc. Sport is the joy one gets in gardens etc. स्वराट् means अकर्मवश्यः one who is not bound by the law of commands and prohibitions. He will become अनन्याधिपति। He will be a सत्यसंकल्प । Ramanuja says in Sri Bhashya under sutra (V.S. 1-3-8) as follows - "अतः प्रत्यगर्थस्य परमात्मपर्यवसानात् अहंशब्दोऽपि परमात्मपर्यवसायीति प्रत्यगात्मशरीरकत्वेन परमात्मानुसन्धनार्थः अयं अहङ्ग्रहोपादेशः ।

इति सप्तमाध्याये पञ्चविंशः खण्डः

षड्विंशः खण्डः

आत्मतः इदं सर्वं

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः प्राण आत्मत आशाऽऽत्मतः स्मर आत्मत आकाश आत्मतस्तेज आत्मत

आप आत्मत आविर्भावतिरोभावावात्मतोऽन्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यानमात्मतश्चित्तमात्मतः संकल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो मन्त्रा आत्मतः कर्माण्यात्मत एवेदँ सर्वमिति । **7-26-1**

For one who sees like this, who thinks like this and who knows like this, the prana or the jivatman is from that atman, the deisre, memory, are from the atman, the ether is from the Atman. The tejas is from that atman, water is from that atman, the appearance and dissappearance of all these, are from the atman. food is from the atman, strength is from the atman, scriptural knowledge is from the Atman, concentrated meditation is from the atman, chitta or timely thought is from the atman, sankalpa is from the atman, mind is from the atman, speech is from the atman and names are from the atman, mantras are from the atman and karmas are from the atman. All these are from the atman.

In this passage it is made clear that from the "Antaryamin" of the upasaka called as atman here, is the inner self of all entities sentient and non-sentient. The material cause of all this, universe beginning with नाम or name and culminating with the jivatman called as prana is none other than the antaryamin of the upasaka. So the mode of upasana known as अहंग्रहोपसन of the form of "I" alone am all this is fully valid.

तदेष श्लोकः – न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताम् । सर्वं ह पश्यः पश्यति सर्वमाप्नोति सर्वशः ।। इति ।। स एकधा भवति त्रिधा भवति पञ्चधा । सप्तधा नवधा चैव पुनश्चैकादश(शः) स्मृतः ।। शतञ्च दश चैकश्च सहस्राणि च विशँतिः । आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः ।। स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः । तस्मै

मृदितकषायाय तमसः पारं दर्शयति भगवान् सनत्कुमारः । तँ स्कन्द इत्याचक्षते तँ स्कन्द इत्याचक्षते ।। 7-26-2

There is this verse in this behalf- the realiser of Brahman will not suffer from death, illness or sorrow. That realiser sees everything. He will obtain everything from every side according to his will. He can assume one form, there forms or five forms. He can like wise assume seven forms or nine froms and again eleven forms, hundred forms and ten forms or one or thousand forms or twenty forms. If the food that is taken is pure his mind will be pure. When the mind is pure the meditation upon God will be steady. When constant meditation is gained all knots of the heart of the form of ignorance, desires, etc. get destroyed.

To him (Narada) of pure mind (whose imperfections of the mind were washed away) the venerable satankumara taught clearly Brahman who is beyond ignorance. He is called skanda. He is called skanda.(Sanath Kumara)

पश्यः means ब्रह्मदर्शी He will not see death or anything that leads to sorrow. A realiser does not see sorrow or disease in this world. This implies that this, world will not be disagreeable to a liberated soul. The world shows sorrows and disease only to one who is under the stress and strain of past karma.Having realised everything by his mere will he obtains at all times anything he desires. The implication is that the eight qualities namely . अपहतपाप्मत्व and others manifest. By his will he assumes any number of bodies.

The mode of upasana that is the means of moksha has been taught like this.

For gaining such an upasana, purity of the mind is absolutely necessary and that doesnot happen to those who take Rajasic or Tamasic food. So the Upanishat teaches that one should subsist

only satvic food. By satvic food the mind becomes pure and becomes capable of concentrating on meditation. By such a constant remembrance the knots of the form of ignorance, desires etc. that canot be otherwise cut, get untied. दर्शनसमानाकार स्मृतिसंतान becomes then possible and from that one, one realises the supreme.

स्कन्द refers to Sanath Kumara who got all obstruction to the realisation of Brahman destroyed by his spiritual teaching even as the commander of the divine army Kumaraswamy destroyed the asuras.

The upanishat concludes this anecdote with the statement that Sanat Kumara taught clearly to Narada the supreme Brahman attainable through upasana of this type thus.

इति सप्तमाध्याये षड्विंशः खण्डः

इति छान्दोग्योपनिषदि सप्तमोध्यायः ।।

अथ अष्टमोऽध्यायः

प्रथमः खण्डः

अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशः तस्मिन् यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति ॥ 8-1-1

Now in this city of Brahman, there is a small lotus-like abode and in it there is a small ether. That which is within this ether is to be sought. That indeed is to be known, enquired into and realised.

The word अथ here signifies the introduction of a different type of Upasana known as Daharopasana. The abode where that Brahman is to be meditated is described here. The body of this human being having the nine gates is called as the city of Brahman.

The heart in this body is of the form of a tiny lotus. That is the abode of Brahman. The Supreme Brahman who is to be meditated upon resides in the heart, very near to the upasaka for purposes of his meditation. Daharah Akasha - means very subtle ether and that Akasha itself is supreme Brahman. That Ether which is supreme Brahman is to be meditated upon along with what is within that also. तदुभयं श्रवणमननाभ्यां अवगन्तव्यं ध्यातव्यं च । 'अन्वेष्टव्यम्' means should be meditated upon. The term "Akasa' here signifies Paramatman. The small ether and that which exists in that ether, both these are to be sought and meditated upon. Ramanuja says in the Bhashya as follows.'

'दहरपुण्डरीकवेश्मनि यो दहरः आकाश यच्च तदन्तर्वर्ति तदुभयम् अन्वेष्टव्यम् इति विधीयते ।'' ''आसमन्तात् काशते प्रकाशते इति आकाशः परमात्मपरः ।'

तश्चेद् ब्रूयुः - यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशः किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव विजिज्ञासितव्यमिति, स ब्रूयात् ॥ 8-1-2

If the disciples ask the teacher like this - "If there is a small lotus of the heart which is the abode of Brahman in this body which is the city of Brahman and if there is a small ether in that abode, what exists in that small ether to be sought and realised ?"

यावान् वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाशः । उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि । यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन्समाहितमिति ॥ 8-1-3

Then the preceptor should answer like this - "The ether within the heart is as vast as this elemental akasha which is outside. Within this both the Dyuloka or the celestial region and Prithvi, the terrestrial region are well contained. Like wise both Vayu and Agni, both the Sun and the Moon, the lightening and the stars and which is here and which is not here - all these are supported and contained within this small ether."

The doubt may arise in the minds of the disciples about that which is asked to be sought and known here. As the small ether within the heart is very subtle what can be that, that is to be sought? This question is likely to be put by one who does not know that the small ether is Brahman and what has been said to exist within that is the host of auspicious qualities. For a question which is raised like this, the answer also is specified by the upanishath itself. The small ether within the lotus of the heart is the Supreme Brhaman itself and it is as vast as the elemental ether outside and all other entities such as the earth, the heaven, fire, water, the sun and the

moon and others of the form of objects of enjoyment or abode of enjoyment or instruments of enjoyment are all supported by this "Dahara Akasha". Whatever is in this world which is cognized by this Upasaka or whatever is desired by this Upasaka (मनोरथमात्र गोचरः) - All that is contained in this Dahara Akasha. The meaning of this is that the Daharakasha is infinitely enjoyable. दहराकाशः निरतिशय भोग्यः ।

By this statement Daharakasha is declared to be the support or ground of all entities other than itself and that Daharakasha is "Nirathishaya Bhogya". All desires culminate in this Supreme entity.

तश्चेद् ब्रूयुः अस्मिँश्चेदिदं ब्रह्मपुरे सर्वं समाहितँ सर्वाणि च भूतानि सर्वे च कामाः यदैन (त)ज्जरामा (वा) प्नोति प्रध्वँसते वा किं ततोऽतिशिष्यत इति ॥ 8-1-4

If the disciples again rise this question as follows, - "If everything is contained within this small ether in the city of Brahman, if all beings and all desires are supported, by this i.e., if this is "Nirathishaya Bhogya", what remains when old age overtakes this body or when this body perishes?

स ब्रूयात् नास्य जरयैतज्जीर्यति, न वधेनास्य हन्यते; एतत् सत्यं ब्रह्मपुरम्। अस्मिन् कामाः समाहिताः । एष आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः । यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यंक्षेत्रभागं तं तमेवोपजीवन्ति ॥ 8-1-5

The preceptor should reply thus - "This Brahman of the form of small ether does not become old by the old age of the body. It does not perish, when the body is killed. This is "Sathya" or Nirvikara'. All auspicious qualities are contained

in this. This is the atman which is opposed to all that is defiling, free from old age, death, sorrow, hunger and thirst, has true desire and true will. Just as subjects in this world follow the commands of their king and obey him, and desire the respective fruits of their Karma and obtain them seek certain benefits, certain countries or certain areas of lands and live depending upon the ruler like wise all entities other than Brahman are depending upon that Brahman.

The objections raised by the students regarding the littleness of the Daharakasha was solved in the previous passage. If all objects of enjoyment along with the places and instruments of enjoyment are depending on this Daharakasha then would not all those things gets destroyed when the body attains old age or death ? If everything depends on this Daharakasha, nothing would remain in the event of its destruction. If this doubt is raised the answer is given in this Mantra.

This Daharakasha is not like elemental ether which provides space to other things. This ether is by its inherent nature the ground or support of every other thing. It is not like a pot being the support of oil or any other substance and it is not like the Ghatakasha which is only helpful to provide Avakasha. Even if we admit that the Daharakasha is by itself धारक is it not subjected to old age and destruction as it is within the Body ? For this question the answer is that it is Satyam or Nirivikaram or immutable. It is for this reason that it is not affected by the old age and death of the body. It will be pointed out later that it is अमृतं ।

This atman is characterised by all auspicious qualities and opposed to all evil. As people in this world implicity obey the commands of the King and follow his will and gain whatever objects they desire and live in accordance with the law of the king, like that, people seek different objects from this Brahman and gian them in this world and also in the other world and they will be deriving the benefits of those attainments following the law of the lord.

तद्यथेह कर्मचितो लोकः क्षीयते, एवमेवामुत्र पुण्यचितो लोकः क्षीयते। तद्य इहात्मानमननुविद्य व्रजन्त्येतांश्च सत्यान् कामान्, तेषां सर्वेषु लोकेष्वकामचारो भवति । अथ य इहात्मानमनुविद्य व्रजन्त्येतांश्च सत्यान् कामान्, तेषाँ सर्वेषु लोकेषु कामचारो भवति ॥ 8-1-6

Just as in this world, the world of enjoyment earned efforts such as rendering service to the king and others get destroyed, in the same way the worlds earned by virtuous deeds (Punya chithah) also gets lost. Those people who depart from this world without knowing this Atman and without reflecting upon his auspicious qualities will not have free movement at will in all the worlds. But those who depart from this world realising this Atman and reflecting upon his auspicious qualities will have free movement at will in all the worlds.

The other world that is earned by karma will not lost for a long time. There will be dependence also for people who earn Punya or virtue by performing karmas with a desire to gain their fruits there of. The results that happen to them are impermanent on account of the reason that they will not have meditated upon this atman known as "Dahara", and its auspicious qualities. On the other hand those who meditate upon this atman signified as Dahara and its auspicious qualities and depart from this world, will enjoy the worlds that are the विभूति or glories of that Brahman and become fully satisfied without suffering dependance and they will be having free movement in all the worlds that are vibhutis or glories of Brahman.

In दहराधिकरण 1-3-13, the sutrakara has determined the meaning of दहराकाश as paramatman in accordance with the references that are found further in this context.

इति अष्टमाध्याये प्रथमः खण्डः

द्वितीयः खण्डः

स यदि पितृलोककामो भवति, सङ्कल्पादेवास्य पितरः समुत्तिष्ठन्ति । तेन पितृलोकेन संपन्नो महीयते ॥ 8-2-1

If the liberated self desires to see his fore fathers (manes) by his very desire the forefathers arise before him and he will be glorified along with them.

अथ यदि मातृलोककामो भवति, सङ्कल्पादेवास्य मातरः समुत्तिष्ठन्ति। तेन मातृलोकेन संपन्नो महीयते ॥ 8-2-2

If he desires to see the mothers, his mothers will arise before him on account of his very will. He will be glorified along with them.

अथ यदि भ्रातृलोककामो भवति, सङ्कल्पादेवास्य भ्रातरः समुत्तिष्ठन्ति। तेन भ्रातृलोकेन संपन्नो महीयते ॥ 8-2-3

If he desires to see his brothers, his brothers will arise before him at his will and he will be glorified with them.

अथ यदि स्वसृलोककामो भवति, सङ्कल्पादेवास्य स्वसारः समुत्तिष्ठन्ति । तेन स्वसृलोकेन संपन्नो महीयते ॥ 8-2-4

If he desires to see his sisters his sisters will arise before him at his will and he will be glorified with them.

अथ यदि सखिलोककामो भवति, सङ्कल्पादेवास्य सखायः समुत्तिष्ठन्ति । तेन सखिलोकेन संपन्नो महीयते ॥ 8-2-5

If he desires to see his friends, his friends will arise before him at his will and he will be glorified with them.

अथ यदि गन्धमाल्यलोककामो भवति, सङ्कल्पादेवास्य गन्धमाल्ये समुत्तिष्ठतः । तेन गन्धमाल्यलोकेन संपन्नो महीयते ॥ 8-2-6

If he desires to have perfumes, and garlands of flower the perfumes and garlands of flower will arise before him at his will and he will be glorified with them.

अथ यद्यन्नपानलोककामो भवति, सङ्कल्पादेवास्य अन्नपाने समुत्तिष्ठतः। तेनान्नपानलोकेन संपन्नो महीयते ॥ 8-2-7

If he desires to have food and drink, food and drink arrive before him at his will and he will be glorified having food and drink.

अथ यदि गीतवादित्रलोककामो भवति, सङ्कल्पादेवास्य गीतवादित्रे समुत्तिष्ठतः । तेन गीतवादित्रलोकेन संपन्नो महीयते ॥ 8-2-8

If he desires to have songs and musical instruments they arise before him at his will and he will be glorified with them.

अथ यदि स्त्रीलोककामो भवति, सङ्कल्पादेवास्य स्त्रियः समुत्तिष्ठन्ति। तेन स्त्रीलोकेन संपन्नो महीयते ॥ 8-2-9

If he desires to have women, women arise before him at his will and he will be glorified having women with him.

यं यमन्तमभिकामो भवति, यं कामं कामयते, सोऽस्य सङ्कल्पादेव समुत्तिष्ठति । तेन संपन्नो महीयते ॥ 8-2-10

Whatever object he desires, and whatever desires he has, that arises before him by his very will and he will be glorified having such things.

A liberated man will have sathya sankalpa or "true will". All

his desires get fulfilled merely by his will. A number of illustrations are given here to demonstrate his true will. The suthrakara concludes that a liberated man will have true will, in suthra 4-4-8. 'संकल्पादेव तच्छ्रुतेः' as described in the sruthi. Without any effort whatsoever he will be able to create whatever he desires. This shows that he is not depending on any other for fulfillment of his desires.

1. It is to be noted here that the omniscient Lord wills to fulfill the will of the liberated. The will of the liberated will be the will of the lord and so it will never fail.

2. In all these passages there is the usage of the term यदि yadi. ie. if. When the liberated is experiencing the bliss of communion with the lord, he will not see any thing other than that, he will not desire for anything other than that. So can this not be taken as a hypothetical statement ? If it is asked whether his will like this will be fulfilled, it is said that it shall be fulfilled as he is sathya sankalpa. But it should be remembered that such a will, will never arise.

The great Bhashyakara states clearly that a liberated soul experiencing Brahman will not desire for any other thing, while explaining the meaning of the sutra. "अनावृत्तिश्शब्दात्" (4-4-22) "उच्छिन्न कर्मबन्धस्य असंकुचितज्ञानस्य परब्रह्मानुभवैकस्वभावस्य तदेकप्रियस्य अनवधिकातिशयानन्दम् ब्रह्मानुभवतः अन्यापेक्षा तदर्थारम्भादि असंभवात्" ।

इति अष्टमाध्याये द्वितीयः खण्डः

तृतीयः खण्डः

त इमे सत्याः कामा अनृतापिधानाः । तेषाँ सत्यानाँ सतामनृतमपिधानम् । यो यो ह्यस्येतः प्रैति, न तमिह दर्शनाय लभते।।
8-3-1

These auspicious qualities like apahatapapmatva and others that are established in paramatman are covered by अनृत or Karma that is an obstruction to the attainment of Brahman.

For those real auspicious qualities are clouded by Avidya of the form of Karma. That is why it is not possible to see here those that depart from this world.

Those auspicious qualities that are "Paramatma Nista" or established in Paramatman such as apahatapapmatva and others. कामाः means auspicious qualities. (कल्याणगुणाः) They are covered by अनृत (Anrutha). ऋतम् means karma that is done as worship of the lord without any interest in the fruit there of. ऋतम् - "कर्मफलाभिसन्धिरहितम् परम पुरुषाराधन वेषम् तत्प्राप्ति फलम् । अत्र तद्व्यतिरिक्तफलं सांसारिकफलम् कर्म अनृतं ब्रह्मप्राप्ति विरोधि" । Thus Ramanuja has explained this in Sri Bhashya - Maha siddhanta. अनृतम् - means that which is opposed to such karma that leads to samsara. Anrutha is explained by Bhagavan Ramanuja as that which is opposed to the attainment of Brahman. Though these qualities are ever existing, karma of the form of ignorance covers them. The idea is the auspicious qualities such as apahata papmatva and others that are in the Paramatman who is one's own self do not shine out to those Who are covered by "Avidya" of the form of Karma. So it is not possible to see here the group of relatives of the Upasaka when they depart from this world.

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन्न लभते, सर्वं तदत्र गत्वा विन्दते । अत्र ह्यस्यैते सत्याः कामा अनृतापिधानाः । तद्यथापि हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि सञ्चरन्तो न विन्देयुः, एवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्यः एतं ब्रह्मलोकं न विन्दन्ति ; अनृतेन हि प्रत्यूढाः ।। 8-3-2

Now, whomsoever either living or departed (father, Mother etc.), as well as the other desires that are desired here are not gained by one, one gains all that after going to that Paramatman of the form of Daharakasha. Here the attainment

of the objects of enjoyment such as apahatapapmatva and others are obstructed by or covered by अज्ञान of the form of Karma. Just as people who do not know the place where treasure of gold is hidden, do not get it, though they move on the very ground under which the gold is hidden. In the same way, all these Jivas though they go to the supreme Lord day in and day out (during sushupthi) do not get or know that Brahman. They are covered and led otherwise by Anruta or Karma.

All those desires that are unattainable here and all those relatives such as father, mother etc either living or departed - all that, one attains after attaining Paramatman of the form of Daharakasha. Here in this world when he is not liberated all those auspicious qualities of Lord are covered by Karma of the jiva which is an obstacle to the attainment of Paramatman. सांसारिक फलं कर्म But all those things show themselves causing joy after he gains Daharakasha.

Though every day all people in this world unite with the Dahara at the time of Sushupthi, they do not know that they have united with Paramatman and that they are coming from paramatman as their understanding is covered by Anrutha or 'Samsarika phala karma'. An illustration is given to show this. People who are moving and sleeping on the ground under which gold treasure is hidden do not gain it because they have no knowledge of the ground. On account of that ignorance they donot gain it.

ब्रह्मलोकम् means Daharakasha. Else where also in this Upanishath the same truth is expounded in the words सति संपद्य न विदुः etc.

An alternate explanation is also given for this. The uniting with Paramatman may not be at the time of sushupthi. But the atman, Daharakasha, who is ever present as the innerself in the lotus of

the heart of every person and at all times, the Jivatman, though is stationed with Paramatman does not gain him on account of his ignorance about the nature of that Paramatman. Sudarshan Suri has given an interpretation as related to the Anthryamin in this respect. In the explanation given as related to sushupthi, there may be union with Paramatman at the time of Sushupthi. But there is no moving about उपरिगमन / In the second explanation the Antharyamin is always within and as the Jivatman will be treading above all times it appears to be more appropriate. An objection is further raised in this context as follows. It is not proper to take the Antaryamin as one to whom the Jiva goes and comes back every day. Because Daharakasha is there for blessing the Upasaka where as the Antaryamin is there as the Aadhara or support.

This objection is cleared by stating that the Dharmi or the Paramatman is only one and there is no difference in the svaroopa of that paramatman.

This sruti is discussed and explained under the sutra 'गतिशब्दाभ्यां तथाहि दृष्टं लिङ्गञ्च' (Vedanta sutra 1-3-14) Ramanuja explains as follows :

"अहरहः गच्छन्त्यः", इति सुषुप्ति विषयं न गमनमुच्यते । अपितु अन्तरात्मत्वेन सर्वदा वर्तमानस्य दहराकाशस्य परमपुरुषार्थभूतस्य उपर्युपरि अहरहः गच्छन्त्यः सर्वस्मिन्काले वर्तमानाः तं अजानन्त्यः तं न विन्दन्ति न लभन्ते इत्यर्थः"।

स वा एष आत्मा हृदि । तस्यैतदेव निरुक्तं हृदयमिति । तस्माद्धृदयम्। अहरहर्वा एवंवित् स्वर्गं लोकमेति ॥ 8-3-3

Verily He, this atman exists in the heart. He is designated as "अयं" or he is in the heart. Therefore he is known as Hridaya or the heart. He who knows like this attains Svarga day in and day out.

The derivation is given here as "Hridiayam" - that means he is present at the heart. So he is designated as "Hridayam". A person

who meditates upon this kind of Daharakasha will attain svarga. Svarga means blissful world, that is in other words, he attains Brahman. As he meditates so he becomes. Here the term svarga does not signify the heaven of Gods that is perishable. But it signifies ब्रह्मप्राप्ति ।

हृदि - means "अन्तर्वर्तते" exists in the heart and it is mentioned that this fact of existing in the heart, is determined by the explanation of the term - 'हृदय'

अथ य एष संप्रसादोऽस्माच्छरीरात् समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते, एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति । तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥ 8-3-4

Now, this Jivatman (the meditator upon Brahman of the form of Daharakasha) passing out of this body, attains that most supreme light. (Paramatman) and manifests in his own nature and that is the Atman (Paramatman). Thus said prajapathi. This Brahman is immortal, fearless and the name of this Brahman is Sathyam.

In this passage the way of attainment of Brahman and what happens to him after attaining Brahman is expounded. The term "samprasada" signifies the state of sushupthi and on account of its relationship with Jivatman, signifies Jivatman. So it is the Jivatman who was referred to in the previous manthra as एवं वित् । 'अस्मात् शरीरात्' points out that the body which is full of defilements. He attains Paramatman after leaving this body going to the particular abode of paramatman and after attaining paramatman he will manifest in his true nature. He will not attain anything newly, but his true nature is fully revealed now as all the obstructions have been cleared. This phrase 'एष आत्मा - एतदमृतं अभयं एतद् ब्रह्म' can be taken as related to the liberated atman also that may signify the nature of liberation. But yet as in the next statement there is a

reference to the name of Brahman as 'एतस्य ब्रह्मणो नाम सत्यं' - That is not compatible with the liberated atman and so the one that is referred to in the former sentence also is describing Supreme Brahman.

It may also be explained in another way. एष आत्मा इति होवाच' - This statement is related to the essential nature of the Jivatman. 'एतदमृतमभयं' may refer to Brahman.

The following points are emphasized in this statement.

1. The liberated one attains Paramatman and the paramatman causes the manifestation of the true nature of the Jivatman when he attains him.

2. The Jivatman becomes liberated only when he leaves his final body and there is no possibility of जीवन्मुक्ति ।

3. Attainment of Paramatman in a different place through Archiradi after departing from the final body is declared here.

तानि ह वा एतानि त्रीण्यक्षराणि सत् ति यमिति । तद् यत् सत्, तदमृतम्; अथ यत् ति, तन्मर्त्यम् ; अथ यद् यम्, तेनोभे यच्छति । यदनेनोभे यच्छति, तस्माद्यम् । अहरहर्वा एवंवित् स्वर्गं लोकमेति ॥ 8-3-5

The word, "Sathya' contains three letters viz. "Sath" "thee" "Yam". (सत्-ती-यम्) That which is सत् is the immortal. (The order of sentients). That which is designated as ती is the mortal. (The order of non-sentients) That which is conveyed by यम् by that both these are regulated. That is "Yam" - because the two signified by the forms of sentient and non-sentients is regulated by the "Yam" or Supreme Brahman. A person who knows like this attains swarga (Brahman) day in and day out.

इति अष्टमाध्याये तृतीयः खण्डः

चतुर्थः खण्डः

अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसंभेदाय । नैतँ सेतुमहोरात्रे तरतो न जरा न मृत्युः न शोको न सुकृतँ न दुष्कृतँ सर्वे पाप्मानोऽतो निवर्तन्ते । अपहतपाप्मा ह्येष ब्रह्मलोकः ॥ 8-4-1

Now this, the above said atman holds all worlds like an embankment. He is the support, he holds all these worlds so that they may not get mixed up. The day and the night do not affect him. Old age, death, grief or, good or evil - do not affect him. All sins turn away from him. This Brahmaloka is opposed to all that is evil.

The term असंभेद signifies absence of mixing up with one another. If the Lord had not held this universe by his command there would have been a mixing up of all Dharmas or attributes. The odour of prithvi, coolness of water, heat of fire and such other characteristics are all ordained and held by the rule of the Lord. The term 'सेतु' signifies the fact of the Lord holding within himself the hosts of sentient and non-sentient entities distinctly and differently without being mixed up with one another. All these namely day, night, oldage, death, sorrow good or evil - cannot reach and limit this Supreme Principle. This loka of the form of Brahman is opposed to all that is evil and therefore no sin can touch him. Under the suthra 'सामान्यात्तु' (V.S. 3-2-31), the meaning of this statement असंभेदाय is explained by the Bhashyakara as follows.

"सिनोति" - बध्नाति स्वस्मिन् चिदचिद्वस्तुजातं असंकीर्णं इति सेतुः उच्यते। "तरतिः प्राप्तिः वचनः" - that means reaching.

तस्माद्वा एतँ सेतुं तीर्त्वाऽन्धस्सन् अनन्धो भवति ; विद्धस्सन् अविद्धो भवति ; उपतापी सन् अनुपतापी भवति । तस्माद्वा एतँ सेतुं तीर्त्वा अपि नक्तमहरेवाभिनिष्पद्यते । सकृद्विभातो ह्येवैष ब्रह्मलोकः ॥ 8-4-2

Therefore by reaching this सेतु or ordainer one being blind before, over comes blindness, one who is wounded by a weapon overcomes wounds, though one is ill, overcomes illness. Therefore for one who has (crossed samsara and) reached this Brahman designated as sethu, even the night, becomes the day. This Brahmaloka is always luminous.

It is on account of the fact that Brahman is अपहतपाप्मा or opposed to evil that one who attains him overcomes all defects such as Blindness, wounds, illness, etc., by which he suffered earlier. That means to say he will attain a non material body bereft of any such defects. For a person who has reached that Brahman, for him there is no night whatsoever, as there is no eventuality of ignorance night also is day alone. This Brahmaloka or Supreme Brahman is ever shining because there is nothing which can cover the essential luminous nature. "सर्वदा ब्रह्म स्वरूप प्रकाशस्य अनावृततया भासमानत्वात्"।

तद्य एवैतं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति, तेषामेवैष ब्रह्मलोकः, तेषाँ सर्वेषु लोकेषु कामचारो भवति ॥ 8-4-3

They alone who know this Brahmaloka through the discipline of celibacy, gain this Brahmaloka. This Brahmaloka becomes attainable only by them. They will have free movement at will in all worlds.

Brahmaloka means Paramatman. An aspirant who observes the discipline of Brahmacharya gains this knowledge through the instruction of the preceptor and from the shasthras. Only such aspirants attain Brahman. But not others who have not practised Brahmacharya. As all these characteristics are related to Daharakasha, the Daharakasha is to be known as Parabrahman. Under the sutra 1-3-15. धृतेश्च महिम्नः अस्य अस्मिन् उपलब्धेः" - it is expounded that the दहराकाश which is described as supporting this Universe is verily parabrahman. The glory of Parabrahman is well

known as being the supporter of all this universe. जगद्विधरणं हि परस्य ब्रह्मणो महिमा'' That Mahima is the characteristic of Daharakasha.

इति अष्टमाध्याये चतुर्थः खण्डः

पञ्चमः खण्डः

अथ यत् यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तत् । ब्रह्मचर्येण ह्येव यो ज्ञाता तं विन्दते । अथ यदिष्टमित्याचक्षते, ब्रह्मचर्यमेव तत् । ब्रह्मचर्येण ह्येवेष्ट्वाऽऽत्मा नमनुविन्दते ॥ 8-5-1

Then that which they call sacrfice is surely brahmacharya because it is through celibacy only a knower gains it. That which one calls 'Ishti', it is verily brahmacharya performing the 'Ishti' through brahmacharya one gains the atman.

The Karmas of the form of yajna, Ishti and others are possible only through Brahmacharya - ब्रह्मचर्यसाध्यत्वात् and so Brahmacharya extolled as a means of attainment of Brahmaloka. The attainment of knowledge which is ब्रह्मप्राप्तिसाधन is gained through Brahmacharya and as that knowledge is yajnarupa, brahmacharya is described as yajnasadhana. ब्रह्मचर्यपुरस्सर ब्रह्मज्ञानवान् हि ब्रह्मलोकं विन्दते ।

अथ यत् सत्त्रायणमित्याचक्षते, ब्रह्मचर्यमेव तत् । ब्रह्मचर्येण ह्येव सत आत्मनस्त्राणं विन्दते । अथ यन्मौनमित्याचक्षते, ब्रह्मचर्यमेव तत् । ब्रह्मचर्येण ह्येवात्मानमनुविद्य मनुते ॥ 8-5-2

What is called सत्त्रायण is verily Brahmacharya itself. It is through Brahmacharya alone that one protects the Atman (The Sath) by turning averse to all other things. What is called मौन or silence is verily Brahmacharya. It is through Brahmacharya that one knows the atman and contemplates about the atman.

Even here Brahmacharya is described as a means to attainment of Brahman. Brahmacharya is of the form of विषयान्तर विमुखीकरण, ie. turning the mind away from all things other than the object of attainment. सत् - त्रायण means protection of the atman called as "Sath'. This term is derived from सत्र and त्रायण । What is मौनं or silence is also Brahmacharya. It is through Brahmacharya that one gains the knowledge of atman through श्रवण and reflects upon that through मनन । मौन is वाङ्नियमन (Control over speech). It is only through such Brahmacharya that मनन dependent upon अध्यात्म श्रवण becomes possible.

अथ यदनाशकायनमित्याचक्षते, ब्रह्मचर्यमेव तत् । एष ह्यात्मा न नश्यति, यं ब्रह्मचर्येणानुविन्दते । अथ यदरण्यायनमित्याचक्षते, ब्रह्मचर्यमेव तत् अरश्च ह वैण्यश्चार्णवौ ब्रह्मलोके तृतीयस्यामितो दिवि। तदैरम्मदीयँ सरः, तदश्वत्थः सोमसवनः; तदपराजिता पूर्ब्रह्मणः; प्रभुविमितँ हिरण्मयम् ॥ 8-5-3

That which is called as "continuance in fasting" (अनाशकायन) is verily brahmacharya alone. The atman whom one attains through brahmacharya never gets destroyed. That which is called "living in the forest" (अरण्यायन) is verily brahmacharya. There are two oceans called "ara" (अर) and "Nya" (ण्य) in the world of Brahman, which is the third loka, known as "Dyuloka". There is a lake called "airam madiyam" (ऐरम्मदीयं) and there is a "Pippal tree" (अश्वत्थ) called "Somasavana". There is the city of Brahman called "Aparajitha" (अपराजिता) There is a golden hall which is made and graced by the Lord.

The term अनाशकायनं signifies the fruit that is gained from brahmacharya and also the path of अनशन or fasting. ब्रह्मचर्यसाध्य - नाशाभावरूपफलस्य च अनशनलक्षणमार्गस्य च अनाशकायनशब्दैक्यकृतः अभेदः ।

When counted from the भूलोक the third loka which is called द्युलोक is verily the world of Brahman where the two oceans 'अर' and 'ण्य' exist. The world of Chaturmukha is included in अन्तरिक्षलोका। चतुर्मुखलोकस्यापि अन्तरिक्षलोककोटौ निवेशितत्वात् ।Certain marks of the world of Brahman are mentioned in this context. There is a lake called ऐरम्मदीयं and a Pippal tree called सोमसवन ।The lake is अमृतमय । इरया अमृतेन माद्यन्ते यस्मिन् तत् ऐरम्मदीयं । चन्द्रवत् आह्लादकत्वात् सोमसवनत्वम् ।The city of Para Brahman is called अपराजिता which means that it is not possible of being attained by non-knowers of Brahman. There is a golden hall which is accepted by the Lord for his divine experience. 'भगवता विशेषेण स्वभोगभूमित्वेन परिगृहीतम् ।' 'विमितत्वम्' means विशेषेण मितं परिगृहीतम् ।Though the Lord is all pervasive, He is eternally associated with this golden hall characterised by an auspicious non-material form. नित्यविग्रह विशिष्टतया सन्निधानात् विमितत्वम् । Attainment of Brahman, therefore, means attainment of Brahman in this particular place of this nature 'अतश्च तद्देशविशिष्टब्रह्मप्राप्तिरेव ब्रह्मप्राप्तिः इति भावः'।

तद्य एवैतावरश्च ण्यश्चार्णवौ ब्रह्मलोके ब्रह्मचर्येणानुविन्दन्ति, तेषामेवैष ब्रह्मलोकः । तेषाँ सर्वेषु लोकेषु कामचारो भवति ॥ 8-5-4

This world of Brahman is only for those who reach the two lakes. i.e. Ara and Nya and gain them through Brahmacharya. For them there will be free movement at will in all the worlds.

Here Brahmacharya alone is described as the most celebrated of all sadhanas or means of realisation because the attainment of Brahman which is possible through the attainment of the two oceans "Ara' & "Nya" which is dependent upon Brahmacharya. Thus the discipline of Brahmacharya is extolled here.

ब्रह्मप्राप्ति साधनी भूत - 'अर-ण्य'' शद्वित अर्णव द्वय प्राप्तेः ब्रह्मचर्याधीनत्वात् ब्रह्मचर्यमेव सर्वसाधनोत्कृष्टं इति भावः ।।

इति अष्टमाध्याये पञ्चमः खण्डः

षष्टः खण्डः

अथ या एता हृदयस्य नाड्यः ताः पिङ्गळस्याणिम्नस्तिष्ठन्ति शुक्लस्य नीलस्य पीतस्य लोहितस्येत्यसौ वाआदित्यः पिङ्गळः, एष शुक्ल एष नील एष पीत एष लोहितः ॥ 8-6-1

Now these nerves of the heart filled with subtle juices which are of Reddish Brown, white, black, yellow and red coloured. This Aditya alone is Brown, white, black, yellow and red.

The Upanishath here describes that the passage through the Moordhanya Nadi is a sadhana or means for the attainment of Brahmaloka. And in that context the description of the nerves of the heart is made. The idea is that the nerves connected with the heart are full of सूक्ष्मान्नरस i.e., the subtle essence of food of different colours. In the Madhu Vidya, Aditya is described as being the आश्रय of different colours such as brown, white, black, yellow and others. It is on account of the association with such rays of different colours that the अन्नरस or the essential fluid of anna assumes different colours.

तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमञ्चामुञ्च, एवमेवैता आदित्यस्य रश्मय उभौ लोकौ गच्छँतीमञ्चामुञ्च । अमुष्मादादित्यात्

प्रतायन्ते ; ता आसु नाडीषु सृप्ताः । आभ्यो नाडीभ्यः प्रतायन्ते ; तेऽमुष्मिन्नादित्ये सृप्ताः ॥ 8-6-2

Just like an extending highway in this world touches two villages, this one and that one, similarly these rays of Aditya are going to both worlds, this one as well as that one. The rays stretching from Aditya, enter into these nerves and again spread out from them. They enter later going into the yonder sun.

Just like a Broad highway going through two villages reach them, the rays of Aditya have spread in the two worlds. The Upanishath describes the way of the entry into the two worlds. The rays are spread in these nerves and further on from the nerves they are extending and spreading in Aditya. This illustrates how the rays of the sun are connected with the nerves of the heart. They are connecting this Purusha with Aditya. They are passing through the different coloured nerves spread out in the heart and reach Aditya.

तद्यत्रैतत् सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानाति, आसु तदा नाडीषु सृप्तो भवति । तं न कश्चन पाप्मा स्पृशति । तेजसा हि तदा संपन्नो भवति ॥ 8-6-3

The Jiva during deep sleep withdraws all his sense organs and in a state of tranquility does not see any dream and then enters into these nerves. He is not then touched by any evil. He is then united with Brahman.

यत्र यदा समस्तः. means when he has withdrawn all his sense organs into himself. संप्रसन्नः - means सम्यक् प्रसन्नः he is tranquill on account of the fact that he is without any defects, caused by the contact with external objects. "ब्रह्म विषय संपर्क जनित - कालुष्य शून्यः" । He doesnot see any dreams at that state which is called सुषुप्ति । न विजानाति means न पश्यति । सृप्तः. means प्रविष्टो भवति । because he has entered into the nerves for uniting with Brahman. पुरीतद्वत ब्रह्मगमनाय नाडीषु प्रविष्टो भवति इत्यर्थः। In another Upanishadic statement it is said "There are 72,000 nerves in the heart and spreading through them he rests in "Purithath". The Brahmasuthrakara determines the place of Sushupthi in Sutra 3-2-7 viz., तदभावो नाडीषु तच्छ्रुतेः that a combination of Nadi Purithath and Brahman. नाडी पुरीतत् ब्रह्मणां समुच्चयेन सुषुप्ति स्थानत्वस्य स्थितत्वात् ॥. At the time of सुषुप्ति though his past Karma continues it will not have the ability to yield the result. He is at that state not capable of doing any karma. The world तेजसा means here Brahman; because Brahman is of the nature of effulgence. संपन्नो भवति - means he will be residing in Brahman without being the ordainer of the body and the indriyas at the time. देह इन्द्रियाधिष्ठातृत्वराहित्येन ब्रह्मणि अवस्थानं ।

अथ यत्रैतदबलिमानं नीतो भवति, तमभित आसीना आहुः, जानासि मां जानासि मामिति । स यावदस्माच्छ्‌रीरादनुत्क्रान्तो भवति, तावज्जानाति ॥ 8-6-4

When he becomes physically weak, then the relatives sitting around him say, "Do you recognise me ? Do you recognise me ?" He recognises them so long as he has not departed from the body.

The word "Atha" points out to a different topic dealt with in this passage. अबलिमा means weakness on account of diseases and others or it may be due to old age.

अथ यत्रैतदस्माच्छरीरादुत्क्रामति, अथैतैरेव रश्मिभिरूर्ध्वं आ(मा)क्रमते । स ओमिति वाहोद्वा मीयते । स यावत् क्षिप्येन्मनः, तावदादित्यं गच्छति । एतद्वै खलु लोकद्वारं विदुषां प्रपदनं निरोधोऽविदुषाम् ॥ 8-6-5

When he departs from the body, he moves upwards through these very rays. He either goes upward by meditating on "OM" if he is a knower of Brahman, or goes downward, if he is not such one. He reaches the Sun within the time that the mind takes for travelling. This Aditya is surely the gate way for reaching the world of Brahman for enlightened souls. But it is closed for those who are non-realisers of Brahman.

एतैरेव रश्मिभिः - means the rays of the sun that were described earlier. The Sutrakara points out that a knower of Brahnan reaches that world through the rays of the Sun in the Sutra रश्म्यनुसारि (V.S. 4-12-7). The रश्मि or rays lead him to आदित्य in a moment. ओं इति वा आह । ओं तत्सदिति निर्देश points out that it is the name of Brahman and at the time of death he utters the name of Brahnam and remembers him by pronouncing ओंकार । मरणंकाले तस्य भगवन्नाम स्मरणं संभवति । The Brahmavith reaches Aditya in a moment. मनोवेगेन आदित्यं गच्छति । The idea is that he goes without delay to Aditya. For Knowers of Brahman aditya is the dwaram i.e. प्रपदनम् or प्राप्तिसाधनं । The non-knowers of Brahman cannot reach Aditya and so cannot gain the world of Brahman. In the sutra "अर्चिरादिना तत्प्रतिथेः" (V.S. 4-3-1), it is declared that the aditya mandala is the gate way for reaching the world of Brahman.

तदेष श्लोकः - शतञ्चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिस्सृतैका । तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति । उत्क्रमणे भवन्ति ॥ 8-6-6

There is this verse in this connection. The nerves of the heart are hundred and one. Of them, one extends upto the crown of the head. One moving upward through this nerve attains immortality. The other nerves are for moving out of the body towards different directions.

He who passes out of the body through the मूर्धन्यनाडि attains liberation. Other nerves leading in different directions are only means of going out of the body. But they are not अमृतत्व साधनाः ।।

इति अष्टमाध्यये षष्ठः खण्डः ।

सप्तमः खण्डः

य आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः, सोऽन्वेष्टव्यः स विजिज्ञासितव्यः । स सर्वांश्च लोकानाप्नोति सर्वांश्चँ कामान् यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच ॥ 8-7-1

The atman who is opposed to all that is defiling, free from oldage, death, grief, hunger and thirst, who is of true desires and true will - is to be sought. He is to be enquired into. He who realises through meditation that atman after gaining the knowledge of that atman through scriptures, attains all worlds and all desires. Thus did Prajapathi declare.

The eight qualities of the atman are mentioned. They are common to Jivatman and Paramatman. After concluding Daharavidya the Upanishath introduces here the Pratyagatma Vidya which is an accessory to Dahara Vidya. 'Anuvidya' (अनुविद्य) means after gaining वाक्यार्थ ज्ञानं । विजानाति signifies ध्यानम् ।

तद्धोभये देवासुरा अनुबुबुधिरे । ते होचुः - हन्त तमात्मानमन्विच्छामो यमात्मानमन्विष्य सर्वांश्च लोकानाप्नोति सर्वांश्च कामानिति । इन्द्रो हैव देवानामभिप्रवव्राज ; विरोचनोऽसुराणाम् । तौ हासंविदानावेव समित्पाणी प्रजापतिसकाशमाजग्मतुः ॥ 8-7-2

The gods and demons both heard this declaration (passed on from person to person) and they said "Let us seek that atman,

by seeking whom one attains all worlds and all desires." Then Indra among the gods set out to Prajapathi and Virochana from among the demons went to Prajapathi without informing each other. They came to prajapathi with samith sticks in their hands.

The Proclamation of prajapathi was heard by Gods and demons. प्रजापति वचनं ऐतिह्यरूपेण देवाः असुराश्चश्रुतवन्तः । and as a representative of Gods, Indra set out where as Virochana represented Asuras. Due to mutual jealousy they did not inform and invite each other.

तौ ह द्वात्रिंशतं वर्षाणि ब्रह्मचर्यमूषतुः । तौ ह प्रजापतिरुवाच किमिच्छन्ताववास्तमिति । तौ होचतुर्य आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान् यस्तमात्मानमनुविद्य विजानातीति भगवतो वचो वेदयन्ते । तमिच्छन्ताववास्तमिति ॥ 8-7-3

They lived the disciplined life of a student for thirty two years. Then Prajapathi asked them, "Desiring what are you living this life of studentship here ?" They said to him, "People have come to know what your venerable self told, that, the atman that is opposed to all evil, that is free from oldage, death, sorrows, hunger and thirst and which has true desires and true will should be sought and realised, and that knower of the atman who gains knowledge of the atman and realises him through meditation attains all worlds and all desires". We lived the life of Brahmacharya desiring to know that atman.

Indra and Virochana lived with prajapathi the life of a Brahmacharya devoted to the service of the preceptor. When they were asked by prajapathi for what purpose were they living Brahmacharya with him, they said that desiring to gain that knowledge of atman, they were there as students.

तौ ह प्रजपतिरुवाच य एषोऽक्षिणि पुरुषो दृश्यते, एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति । अथ योऽयं भगवोऽप्सु परिख्यायते यश्चायमादर्शे कतम एष इति एष उ एवैषु सर्वेष्वन्तेषु परिख्यायत इति स होवाच ॥ 8-7-4

Then prajapathi taught them thus - "The person who is seen in the eye is the atman. This is immortal, fearless. This is Brahman". Then they asked again. "Venerable sir, who is he that is seen in water and in the mirror when one looks into the water or mirror ?" Prajapathi said - "the person who is seen in the eye is the same who is seen in all places." (This very person himself is seen in all these clearly).

The Purusha seen in the eye is in this context not paramatman - the "Akshipurusha", because the teacher narrates further the states of dream and others that he further explains that truth. These two aspirants had come there to make an enquiry into the प्रत्यगात्मन् and prajapathi did not teach them the nature of paramatman which was not sought by them. This purusha found in the eye is not the shadow self because the shadow self is not Amrutha, Abhaya and Brahma. So in this context Prajapathi is teaching the Jivatman itself.

Here the presence of Jiva in the eye is not taught. The fact of Jiva being present or not present is decided by the अक्षिप्रसाद or calmness of eye or otherwise विकार and therefore it is said that Jiva is seen in the eye ततश्च गृहे स्थित्वा निर्गच्छन् पुरुषःयथा गृहादन्यः एवं शरीरे स्थितिगतिमान् आत्मापि शरीरादन्यः इति उक्तं भवति ॥ The atman is different and distinct from the body as he stays in and moves out of the body just as a person stays in a house and moves out of it, is different from the house.

अमृतं means अतिशय सुखरूपत्व अभयं इति - दुःखासंभिन्नत्व not mixed with sorrow. Brahma - he is vast on account of having Dharmabuta Jnana which is infinite. The students understood that prajapathi had taught the chaya purusha as atman. To make sure their understating of chaya purusha as atman, they put the question about the reflection in water and mirror.

The idea is whether the prathibimba or reflection seen in water or mirror is non-different from the reflection seen in the eye or whether that was different ? Prajapathi did not dispel their illusion at that stage and said that the atman seen in the eye as said by me is within every entity - is sarvanthara and does not differ from that seen in the water and others.

यः चक्षुषि दृश्यत्वेन मयोक्तः सः आत्मा सर्वान्तरो जलादिष्वपि न भिद्यते इति उत्तरं ददौ ॥

The two students were famous for their achievements and had superimposed on them scholarship and greatness and if they were told bluntly that they were wrong, they would be discouraged in asking further questions. So he kept quiet. Prajapathi thought that he would dispel this illusion by asking them to see themselves in a pot of water.

इति अष्टमाध्यये सप्तमः खण्डः

अष्टमः खण्डः

उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे प्रब्रूतमिति । तौ होदशरावेऽवेक्षाञ्चक्राते । तौ ह प्रजापतिरुवाच - किं पश्यथ इति। तौ होचतुः, सर्वमेवेदमावां भगव आत्मानं पश्याव आ लोमभ्य आनखेभ्यः प्रतिरूपमिति ॥ 8-8-1

Prajapathi said - "After looking at yourself in a pan of water, tell me what you do not understand about the atman ?" Then those two people Indra and Virochana looked at

themselves in the pan of water. Then prajapathi asked them "What do you see ?". They said "Revered sir ! We see all ourselves from the hair to the nails entirely reflected".

Prajapathi asked them to took into a pan of water and to tell him what incompatibility they would notice. He asked them to tell him what they did not understand. आत्मानं दृष्ट्वा आत्मसंबन्धिनं अनुपपन्नतया भासमानं सम्यक् अनवगतमंशं वदत इति उक्तवान्" ।

Even after seeing the reflection in the pan of water they failed to notice any defect and kept quiet. Then prajapathi himself put the question what they saw there ? They said that they saw themselves fully in the reflection and प्रतिबिंबात्मा भ्रममेव उद्घाटितवन्तौ" ।

तौ ह प्रजापतिरुवाच साध्वलङ्कृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षेथामिति । तौ ह साध्वलङ्कृतौ सुवसनौ तौ ह प्रजापतिरुवाच किं पश्यथ इति ॥ 8-8-2

Then Prajapathi told them thus - ""Adorning yourselves well and wearing good garments look into the pan of water decorating yourself well." The two adorned themselves well, wore good garments and decorating themselves looked into the pan of water. Then prajapathi asked them, "What do you see?"

तौ होचतुः - यथैवेदमावां भगवः साध्वलङ्कृतौ सुवसनौ परिष्कृतौ स्वः, एवमेवेमौ भगवः साध्वलङ्कृतौ सुवसनौ परिष्कृतौस्वः, एवमेवेमौ भगवः साध्वलङ्कृतौ सुवसनौ परिष्कृताविति । एष आत्मेति होवाचैतदमृतमभयमेतद् ब्रह्मेति । तौ ह शान्तहृदयौ प्रवव्रजतुः ॥ 8-8-3

They said, "Revered sir ! We see these reflections just as we are, well adorned and as wearing good garments and

decorated as we are so also these reflections are well adorned, and wearing good garments and well decorated." This is the atman the immortal and the fearless. This is the Brahman" said Prajapathi. Those two left with satisfied minds.

The intention of the teacher prajapathi in asking them to adorn - themselves and look into the pan of water was this - the defects or the decorations of the body are reflected in the reflection as the body itself and from that one could understand that the reflection is also subjected to defilement like the body and different from the atman. His intention was to teach them that this atman is different from the body or the reflection. But they did not see the defects of the body inspite of the two types of reflections; one as they were and the other as they were decorated. देहवत् तत्प्रतिबिम्बोपि अनात्मा, निरतिशयसुखत्व - दुःखासम्भिन्नत्व लक्षण अमृतत्वाभय शून्य इति जानीतम् इति ।

Inspite of perceiving two kinds of reflections of their body, they did not get rid of the illusion that the reflection of the body was the atman. This was on account of their reminiscent impressions that had not cleared. अक्षीण कल्मषतया । Then Prajapathi referred to the reflection itself and said "This is the atman" with the idea "सर्वांतरं परमात्मानं मनसि निधाय एष एव आत्मा इति उपदेशेन । तयोः आकाङ्षां निवर्तयिष्यामि ।" इति ।

He thought that they would come to know the meaning of his teaching when they were divested of all defects and they would come to him again for clearing their doubts. कालेन कल्मषे प्रक्षीणे मद्वचन संदर्भस्य सर्वस्य अपि अभिप्रायं स्वयमेव अवगमिष्यतः इति । विचिकित्समानौ वा पुनः मत्समीपं आगमिष्यतः ।

तौ हान्वीक्ष्य प्रजापतिरुवाच - अनुपलभ्यात्मानमननुविद्य व्रजतः । यतर एतदुपनिषदो भविष्यन्ति देवा वा असुरा वा, ते पराभविष्यन्तीति। स ह शान्तहृदय एव विरोचनोऽसुरान् जगाम । तेभ्यो हैतामुपनिषदं

प्रोवाच - आत्मैवेह महय्य आत्मा परिचर्यः । आत्मानमेवेह महयन्नात्मानं परिचरन्नुभौ लोकाववाप्नोतीमश्चामुश्चेति ॥ 8-8-4

Then prajapathi saw them going away like this and said, "They are going away without knowing the atman and without realising the atman. Whoever they may be that knows this way the nature of the Atman as taught by these two people, whether they are gods or Asuras, they will be eternally bound to Samsara.

Virochana who was satisfied with the knowledge that the body alone is the atman went to the demons and preached them this doctrine. The Atman alone that is the body is to be worshipped. The atman alone is to be served. By worshipping and serving this atman alone (body) one attains this world and the other world.

Prajapathi looked at them going away without realising the atman through sravana, manana and Nidhidhyasana. He was very much concerned with them that they should gain true knowledge. So he said, "These two are going away without knowing the atman". He hoped that they would come to hear this statement also as they did his former announcement. The word Upanishath here means upadesha or instruction. पराभविश्ष्यन्ति means नित्य संसारिणो भविष्यन्ति ॥

As the reflection was similar to the body, virochana decided that the body itself was the atman and he taught the same to Asuras. "All experience of happiness is only with relation to the body" he said.

तस्मादप्यद्येहाददानमश्रद्दधानमयजमानमाहुः, आसुरो बतेति । असुराणां ह्येषोपनिषत् । प्रेतस्य शरीरं भिक्षया वसनेनालङ्कारेणेति संस्कुर्वन्ति । एतेन ह्यमुं लोकं जेष्यन्तो मन्यन्ते ॥ 8-8-5

Therefore, even today in this world people say regarding a person who does not give, who has no faith, who does not perform any sacrifice, "Alas ! he is a demon". This knowledge of demons is the mystic teaching of the asuras. That is why they adorn the dead body with clothes and other things by begging and decorate . They think that they obtain the other world by this.

The Upanishath says that this tradition is continuing even today. This doctrine that "body is the atman" was taught to the Asuras. तस्मात् याग दान श्रद्धा वैमुख्य हेतु भूता नास्तिक्य बुद्धिः एवम् असुराणाम् एवहि । Therefore they beg for garments and decorations for the dead bodies and decorate the dead bodies and think that by that, the dead person would win the other worlds. कुणप संस्कारेणैव परलोकजयम् मन्यमानाः इत्यर्थः ।।

इति अष्टमाध्याये अष्टमः खण्डः

नवमः खण्डः

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श । यथैव खल्वयमस्मिन् शरीरे साध्वलङ्कृते साध्वलङ्कृतो भवति, सुवसने सुवसनः, परिष्कृते परिष्कृतः, एवमेवायमस्मिन्नन्धेऽन्धो भवति, स्रामे स्रामः, परिवृक्णे परिवृक्णः, अस्यैव शरीरस्य नाशमन्वेष नश्यति । नाहमत्र भोग्यं पश्यामीति ।। 8-9-1

Now Indra, felt this defect, even before he reached the Gods. The reflection becomes well decorated when this body is well decorated; The reflection is decorated with good garment when good garment is put on the body; when it is cleaned by removing nails, hair etc., the reflection also becomes clean. Similarly when the body is blind it becomes blind. When this has running nose, the reflection also will get

running nose. When the body is one eyed, it has to be one eyed. When it is crippled it has to be crippled. Following the destruction of the body it gets destroyed. So I do not see any good in this."

Indra was pure minded and so he was not taken over by the body-soul illusion. इन्द्रस्य शुद्धान्तःकरणत्वात् देहात्मभ्रमोपि नाभूत् । He was thinking of the teaching of prajapathi and even when he was on the way to his abode, he realised that the teaching was not satisfactory. The reflection was similar to the body and the defects of the body persisted in the reflection. So, that would not be the immortal fearless atman.

स समित्पाणिः पुनरेयाय । तँ ह प्रजापतिरुवाच - मधवन् यच्छान्त हृदयः प्राव्राजीः, सार्धं विरोचनेन, किमिच्छन् पुनरागम इति । स होवाच यथैव खल्वयं भगवोऽस्मिन् शरीरे साध्वलङ्कृते साध्वलङ्कृतो भवति, सुवसने सुवसनः, परिष्कृते परिष्कृतः, एवमेवायमस्मिन्नन्धेऽन्धो भवति, स्रामे स्रामः, परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति । नाहमत्र भोग्यं पश्यामीति ।। 8-9-2

Indra approached Prajapathi with samith sticks in his hands for getting further instruction. Prajapathi asked him - "O Maghavan, you left along with virochana with satisfaction. desiring which have you come again ?" Indra said, "Revered sir, when this body is well decorated, the reflection becomes decorated; when the body is well clad the reflection also puts on good garments; when the body is adorned, it is also adorned, like wise when the body is blind, it becomes blind. When the body has running nose, the reflection will be like wise. If the body has broken limbs, the reflection will also be crippled. Following the destruction of the body, it also gets destroyed. I do not see any thing good in this.

एवमेवैष मघवन्निति होवाच, एतं त्वेव ते भूयोऽनुव्याख्यास्यामि । वसापराणि द्वात्रिंशतं वर्षाणीति । स हापराणि द्वात्रिंशतं वर्षाण्युवास । तस्मैहोवाच ॥ 8-9-3

Prajapathi said, "O Indra, it is just so.' I shall teach you about that atman again. Live for another thirty two years as a disciple". Indra lived the life of a Brahmacharin for another thirty two years. Then to him, he taught as follows.

'उक्तमिममेव आत्मानं पुनरपि त्वदुक्त दोष शून्यतया प्रतिपादयिष्यामि' said the teacher. Prajapathi ordred him to live the life of a bramhacharin for another thirty two years for 'अन्तः करण शुद्धिः' ।

इति अष्टमाध्याये नवमः खण्डः -

दशमः खण्डः

य एष स्वप्ने महीयमानश्चरति, एष आत्मेति होवाचैतदमृतमभयमेतत् ब्रह्मेति । स ह शान्तहृदयः प्रवव्राज । स हाप्राप्यैव देवानेतद्भयं ददर्श। तद्यद्यपीदँ शरीरमन्धं भवति अनन्धः स भवति ; यदि स्राममस्रामः; नैवैषोऽस्य दोषेण दुष्यति ॥ 8-10-1

"He who moves about in the dream in a glorious way is the atman. This is immortal, fearless; this is Brahman". Indra was satisfied and he set out. But even before he reached the Gods; he realised this also as causing fear. Though the atman in the dream does not become blind even when the body is blind, it does not have running nose even if the body has running nose and though the body in the dream is not affected by the defects of the body.

In the dream, the person is worshipped and served by women and others and he will be having amrutatva of the form of infinite

happiness. He will not be affected by the defects of the body such as blindness and others, but yet, it has got other shortcomings.

न वधेनास्य हन्यते, नास्य स्राम्येण स्रामः । घ्नन्ति त्वेवैनं विच्छाद(य)न्तीव ; अप्रियवेत्तेव भवति ; अपि रोदितीव । नाहमत्र भोग्यं पश्यामीति ॥ 8-10-2

The dream self is not killed by the destruction of the body and does not have running nose that the body has, but yet it feels as if it is killed; as if it is chased; as if it is depressed with unpleasant things; as if it is weeps. Therefore I do not see that it is Bhogya or worthwhile.

The person in the dream appears to be driven by some people and there is the illusion of his being killed by some body. He appears as though he is overcome by sorrow and he appears to be bemoaning for the death of some relative or other - all this dream experience shows that the (dream) atman is not free from sorrow, delusion and suffering. He cannot be therefore the atman that is to be realised . The atman in the dream state is not therefore Bhogya. 'हन्यमानत्व' द्राव्यमाणत्व - बन्धुजनमरणाद्यप्रिय वेतृत्व रोदितृत्व आदिदर्शनात् स्वप्नावस्थस्य न भोग्यत्वम् ।

स समित्पाणिः पुनरेयाय । तँ ह प्रजापतिरुवाच - मघवन् यच्छान्तहृदयः प्राव्राजीः, किमिच्छन् पुनरागम इति । स होवाच तद्यद्यपीदं भगवः शरीरमन्धं भवत्यनन्धः स भवति, यदि स्राममस्रामो नैवैषोऽस्य दोषेण दुष्यति ॥ 8-10-3

न वधेनास्यहन्यते नास्य स्राम्येण स्रामः । ध्नन्ति त्वेवैनं विच्छादयन्तीव । अप्रियवेत्तेव भवति । अपि रोदितीव । नाहमत्र भोग्यं पश्यामीति । एवमेवैष मघवन्निति होवाच । एतं त्वेव ते

भूयोऽनुव्याख्यास्यामि वसापराणि द्वात्रिंशतं वर्षाणीति । स हापराणि द्वात्रिंशतं वर्षाण्युवास । तस्मै होवाच ॥ **8-10-4**

He came back to Prajapathi holding the samith in his hand as before. Prajapathi asked him "O Indra, You had left with satisfaction, with what desire you have come back again? Indra said, "Revered sir, though the atman in the dream does not become blind even when the body is blind, it does not have running nose even when the body has it, though it does not become affected by the defects of the body, it is not destroyed when the body is destroyed though it does not have running nose, inspite of the body having it but yet it feels as though it is killed, as though it is chased, as though it suffers from sorrows, as though it weeps. Therefore I do not see that it is good." Prajapathi said, "O Maghavan, it is just so. I shall explain to you again. Live for another thirty two years, the life of a Brahmacharin. Accordingly Indra lived the life of the Brahmacharin for thirty two years. At the end Prajapathi told him.

इति अष्टमाध्याये दशमः खण्डः

एकादशः खण्डः

तद्यत्रैतत्सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानाति, एष आत्मेति होवाच - एतदमृतमभयमेतद्ब्रह्मेति । स ह शान्तहृदयः प्रवव्राज । स हाप्राप्यैव देवानेतद्भयं ददर्श - नाह खल्वयमेवँ संप्रत्यात्मानं जानात्य, यमहमस्मीति ; नो एवेमानि भूतानि । विनाशमेवापीतो भवति । नाहमत्र भोग्यं पश्यामीति ॥ **8-11-1**

"At the time of dreamless sleep or deep sleep stage, the Jivatman, withdrawing all his sense organs, being tranquil does not see even the dream. That is the atman, Immortal and

fearless. That is Brahman." Then Indra set out to his place with his mind being satisfied and calm. But before reaching the Gods he felt this apprehension Oh ! This atman in that dreamless state doesnot know himself as "I am this, nor does he know other beings. He gets himself verily destroyed. I do not find this worthwhile."

On account of the absence of the particular knowledge of the form of "I am this" and also on account of the absence of knowledge of objects other than himself, the person in sushupthi is as good as destroyed विनष्ट प्रायः ।

स समित्पाणिः पुनरेयाय । तँ ह प्रजापतिरुवाच - मघवन् यच्छान्तहृदयः प्राव्राजीः किमिवेच्छन् पुनरागम इति । स होवाच नाह खल्वयं भगव एवँ संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि । विनाशमेवापीतो भवति । नाहमत्र भोग्यं पश्यामीति ॥

8-11-2

He came back to prajapathi holding samith in his hand again. Prajapathi asked him "O Indra, just now you left with satisfaction. Desiring what, you have come again ?' Indra said, "Revered sir, this atman in the state of deep sleep does not know himself as "I am this, nor does he know other beings. He gets himself verily destroyed. I do not see anything worthwhile."

एवमेवैष मघवन्निति होवाच, एतं त्वेव ते भूयोऽनुव्याख्यास्यामि नो एवान्यत्रैतस्मात् । वसापराणि पञ्च वर्षाणीति । स हापराणि पञ्च वर्षाण्युवास । तान्येकशतँ संपेदुः ॥ एतत् तत्, यदाहुः, एकशतं ह वै वर्षाणि मघवान् प्रजापतौ ब्रह्मचर्यमुवास । तस्मै होवाच ॥ **8-11-3**

Prajapathi said, "O Maghavan, it is exactly so. I shall explain it to you again. There is nothing to be taught other than what was taught before. Live for another Five years". He lived for another five years the life of a Brahmacharin. The total period of Brahmacharya came upto one hundred and one years. That is why people say that Indra lived the life of Brahmacharya under prajapathi for one hundred and one years. To him Prajapathi taught as follows.

The preceptor taught the true nature of the atman to Indra, whose mind was purified on account of the practise of celebacy for hundred and one years. The master put him to a severe test and after finding him worthy of that instruction he taught him the truth. This story points out that a teacher should teach the supreme truth to a disciple who has proved himself worthy of such instruction by the practice of the spiritual discipline of Brahmacharya and others.

इति अष्टमाध्याये एकादशः खण्डः

द्वादशः खण्डः

मघवन् मर्त्यं वा इदँ शरीरमात्तं मृत्युना तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानम् । आत्तो वै सशरीरः प्रियाप्रियाभ्याम् । न ह वै सशरीस्य सतः प्रियाप्रिययोरपहतिरस्ति । अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥ 8-12-1

O Maghavan ! This body is mortal. It is affected by death. It is the dwelling place or abode of the immortal, bodyless atman. One who is embodied with this body is affected by joy and sorrow. For one who is in the body the destruction of good and evil does not happen. Good and evil do not affect one who is without a body.

In this passage Prajapathi teaches the nature of the atman. The body alone is mortal. It is also affected by incessant change

and destruction. This truth about the body is taught for thinking of the body as हेय or defiling. The body of this description is the abode of the atman who is of the nature of having no body but associated with a body due to beginningless karma. For the atman this is an abode for experiencing the results of his karma. That means to say that the atman has taken this body for experiencing past karma good and bad. The atman is called amrutha here because his essential nature is of having no body. मर्त्य means सशरीरत्व । Here it does not signify the moksha or liberation which is the supreme object of life. नहि अशरीरत्वं पुरुषार्थः । अपि तु दुःखाभावः । ततश्च तस्यैव अमृतत्वरूपत्वं उचितम् । One with a body cannot escape the experience of sukha and duhkha. The body mentioned here is a body which has come upon him on account of karma.

कर्मारब्ध शरीरयोगिनः तदनुगुण सुख दुःख योगस्य अवश्यं भावित्वात्, कर्मणा । आरब्ध देह संम्बन्धाभावस्य पुरुषार्थतया मुक्तिरूपत्वं उपपद्यते ॥

अशरीरो वायुः; अभ्रं विद्युत् स्तनयित्नुः अशरीराण्येतानि । तद्यथैतान्यमुष्मादाकाशात् समुत्थाय परंज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यन्ते, एवमेवैष संप्रसादोऽस्माच्छरीरात् समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते ॥ 8-12-2

Vayu has no body; cloud (अभ्रम्) lightening and thunder have no bodies. Just as these arise from this Akasha and having arisen attaining the state of the causal source, shine out in their natural form, similarly this atman rises above this body and attaining that supreme light reveals itself in its own natural form.

Vayu has no body of the form of head limbs etc., cloud and others also have no body of this type. Abhra, Megha Vidyuth, are all different states. These arise from Akasha, the cause. This arising means that they flourish above for performing their

respective functions. वाय्वादीनाम् आकाशात्समुत्थानम् नाम स्वकार्य करणाय ऊर्ध्वदेशे अभिवृद्धिः । These are set to attain the परंज्योति । The meaning of this is as follows. Para - signifies the causal state of even vayu and others. The word Jyothi means that capability of causal state for manifesting these effects. The vayu and others reach their कारण द्रव्यं of by giving up their karyavastha. They will be in that state characterised with a form similar to the form of their cause. Vayu which had particular functions to do gives up all those forms and remains mere vayu similar to its source - the Akasha. According to this analogy, the Jivatman who is in the state of samsara goes through a particular path, reaches supreme Brahman in a particular place and by giving up his state of संसार्यवस्था, manifests himself in a form similar to paramatman. The term manifests i.e अभिनिष्पद्यते स्वेन रूपेण points out that in the state of release he does not have any new form but he manifests in his own natural form.

"वाय्वादीनि च कारण द्रव्यं उपगम्य कार्यावस्थां हित्वा कारण सदृशेन रूपेण विशिष्टानि भवन्ति । एवं जीवोपि मार्गविशेषेण देश विशेष विशिष्टम् परब्रह्म प्राप्य संसार्यवस्था प्रहाणेन परमात्म तुल्य रूपेण आविर्भवति "।

This nature of manifestation of the Jivatman in the state of liberation is determined by the sutrakara in the sutra.

"संपद्य आविर्भावः स्वेन शब्दात्" (V.S. 4-4-1) The संप्रसाद signifies the Jivatman. "अस्मात् शरीरात् समुत्थाय" - means moving out of the final body through the मूर्धन्य नाडि for going through the path of अर्चिरादि for the attainment of Brahman.

परंज्योतिः means the supreme Brahman who is adorning the supreme abode of Vaikuntam. उपसंपद्य means attaining or reaching. 'स्वेन रूपेण' - the manifestation of the eight characteristics of अपहतपाप्मा and others which are similar to the eight characteristics of paramatman. In the sutra "एवं उपन्यासात् पूर्वभावात् अविरोध

बादरायणः" (V.S. 4-4-7) it is established that the liberated atman who is of the nature of consciousness, manifests these eight qualities fully along with his essential nature.

स उत्तमः पुरुषः । स तत्र पर्येति जक्षत् क्रीडन् रममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनँ स्मरन्निदँ शरीरम् । स यथा प्रयोग्य आचरणे युक्तः, एवमेवायमस्मिन् शरीरे प्राणो युक्तः ॥ 8-12-3

That great luminary to be attained is the supreme person - Paramatman. That attainer experiences that Paramatman and follows him, eating, sporting with women रममाणः playing, with chariots or with relatives, forgetting his previous body lying amidst the relatives. Just as horses yoked to the chariot are directed by the charioteer, similarly this bound self associated with prana is yoked on account of his karma.

'सः उत्तमः पुरुषः' - सः means उपसंपदनीयः or one who is to be attained. He is the supreme self. The उपसत्ता or the attainer moves with the paramatman as pointed out elsewhere कामरूप्यनुसंचरन् उपजनं न स्मरन् - उपजन means body - that which is born on account of the association of the man and woman. उपजनम् may also mean that which is lying in the midst of relatives. बंधुजनानां समीपे शयितं - कुणपम् । When it is said that the liberated atman experiences the previous body of his in the state of Moksha as he is सर्वज्ञ, it is to be noted that in the state of mukthi, he does not experience that body as अब्रह्मात्मक and दुःखरूप as he was doing in the state of bondage. How is he related to his former body ? He was in the state of bondage just like a horse or a bull yoked to a chariot. Now he is not like that. यथा बलीवर्धः पाशेन युक्तो भवति शकटे, तथा प्राण सहचरः प्रत्यगात्मा संसार दशायाम् कर्मपाशेन युक्तो भवति । This illustration establishes that the atman is different and distinct from the body.

अथ यत्रैतदाकाशमनुविषण्णं चक्षुः, स चाक्षुषः पुरुषः; दर्शनाय चक्षुः । अथ यो वेदेदं जिघ्राणीति, स आत्मा ; गन्धाय घ्राणम् । अथ यो वेदेदमभिव्याहराणीति, स आत्मा ; अभिव्याहाराय वाक् । अथ यो वेदेदँ श्रृणवानीति (श्रृण्वानीति) स आत्मा ; श्रवणाय श्रोत्रम् ॥ 8-12-4

Now when this eye illumines the आकाश then this person seeing it is the chakshusha purusha or the purusha having eye as his instrument. The eye is only an instrument to see. He who knows that he smells is the atman. The sense organ of smell is only an instrument to smell. He who knows that he speaks is the atman. The organ of speech is only an instrument to speak. He who knows that he hears is the atman. The sense organ of hearing is only an instrument to hear.

अथ यो वेदेदं मन्वानीति, स आत्मा; मनोऽस्य दिव्यं चक्षुः । स वा एष एतेन दिव्येन चक्षुषा मनसैतान् कामान् पश्यन् रमते, य एते ब्रह्मलोके ॥ 8-12-5

He who knows that he thinks is the atman. The mind is only divine eye, only an instrument. He verily will be enjoying all auspicious qualities that are in the ether of the heart, called Brahmaloka seeing this through the mind, the divine eye.

आकाशम् means illumination as it is showing itself. Here it means form or Roopa आकाशम् रूपादि प्रकाशकम्. When the eye illumines the form and others, then that person is called a purusha having the eye as an instrument to see the objects चक्षुरूपकरणकः पुरुषः आत्मा । The word purusha in the manthra signifies the atman having the eye as an instrument. The eye is only an instrument for seeing that. चक्षुस्तु तद्दर्शनाय करणमात्रम् इत्यर्थः । The three namely the eye and other sense organs, form and other objects and atman are respectively the instrument, object of knowledge and the knowing entity. करणत्व ज्ञेयत्व, ज्ञातृत्व प्रदर्शन मुखेन । शरीरेन्द्रियेभ्यः आत्मनः व्यतिरेकः उपपादितो भवति । The distinction and difference of the atman from the body and Indriyas is significantly pointed out by this. The atman is the knower or ज्ञाता and is different from the sense organs and the objects of the senses.

तं वा एतं देवा आत्मानमुपासते । तस्मात् तेषाँ सर्वे च लोका आत्ताः, सर्वे च कामाः । स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान् यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच प्रजापतिरुवाच ॥ 8-12-6

The Gods meditate upon this atman and therefore they obtain all worlds and all desires. He who meditates upon this atman like this and realises it, attains all worlds and all desires. Thus said prajapathi. Thus said Prajapathi.

As Prajapathi taught the nature of the atman thus to Indra, all gods knowing the nature of that atman from Indra meditated upon the atman in the proper way. The result is said to be ब्रह्मानुभव. How can the knowledge of the pratyagatman lead to the experience of Brahman ? This question is answered thus : -

The realisation of the knowledge of the pratyagatman is an accessory to Brahmavidya. For praising this pratyagatma vidya, the phala of the main meditation is mentioned in respect of the anga or the accessory because the phala of the anga or the accessory is included in the phala of the Brahmopasana. This instruction in to the nature of the pratyagatman is infact an exposition of the meaning of the term संप्रसाद which is in the दहरविद्या वाक्य This pratyagatma vidya is an accessory to all Brahmavidyas and it has been explained thus in दहराधिकरण. Realisation of the nature of the Jivatman is an accessory to the meditation upon Brahman.

It is established in 'दहराधिकरण' (V.S. 1-3-13) - 'दहर उत्तरेभ्यः' that दहर signifies parabrahman. There is a reference to the exposition of atmavidya to Indra and an objection is raised whether दहर does not signify the jivatman himself on account of the fact that the eight qualities such as अपहतपाप्मत्व and others are described as belonging to Jivatman. It is admitted that the jivatman does possess those eight qualities, but they become manifested only after realisation of Brahman. So those qualities are not manifested on account of the cover of karma in the state of embodiment and it is determined that दहरः is supreme Brahman as they are ever manifested in him. So the teaching that prajapathi gave to Indra is related to pratyagatman or finite self.

इति अष्टमाध्यये द्वादशः खण्डः

त्रयोदशः खण्डः

श्यामाच्छबलं प्रपद्ये शबलाच्छ्यामं प्रपद्ये । अश्व इव रोमाणि विधूय पापं चन्द्र इव राहोर्मुखात् प्रमुच्य । धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसंभवामीति । अभिसंभवामीति ।अभिसंभवामीति ।। 8-13-1

Surrendering unto the Supreme Being characterised with a dark blue complexioned form, I surrender unto the essential nature of that Lord characterised with the sentient and the Non-sentient. Shaking off all the sins like a horse shakes off his hairs and shedding the body just like the moon gets out of the mouth of Rahu, I obtain the eternal abode of Paramatman having done what ought to be done.

These mantras are to be recited by the upasakas as they are accessories to meditation upon God. It has been prescribed that the paramatman is to be meditated upon in three ways in

the sutra - "उपासात्रैविध्यात्' V.S. 1-1-32) one should meditate upon paramatman in his essential nature. (स्वरूपेण) as characterised by the non-sentient principle and as characterised by the sentient principle. In swaroopopasanaa paramatman is meditated upon as having all auspicious qualities such as Jnana, Shakthi etc. and as characterised by a divine auspicious form. That is why the upanishath describes him as pundarikaksha. This auspicious form of the lord is described in the upanishath as विद्युतः पुरुषादधि, नीलतोयदमध्यस्था विद्युल्लेखेऽव भास्वरा etc. So it is established that paramatman is having a divine auspicious body of blue complexion. This is signified by the term श्यामात् in the manthra. भगवत् श्यामरूपत्वम् is mentioned here. श्यामं प्रपद्ये means श्याम विग्रह विशिष्टस्वरूपं प्रपद्ये ।

After meditating upon this form, the meditation upon the chidachidvisishta is prescribed in शबलम् प्रपद्ये । Then meditation upon Brahman in the three fold form, is prescribed. The destruction of all sins is declared here by 'पापं विधूय'. As the moon gets out of the mouth of Rahu. I also being liberated from the body attain paramatman. अकृतं means नित्यम् । कृतात्मा means कृतार्थात्मा ।

इति अष्टमाध्याये त्रयोदशः खण्डः

चतुर्दशः खण्डः

'आकाशो वै नाम नामरूपयोर्निर्वहिता, ते यदन्तरा तद् ब्रह्म तदमृतं स आत्मा ।। प्रजापतेः सभां वेश्म प्रपद्ये । यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनु प्रापत्सि । स हाहं यशसां यशः । श्वेतमदत्कमदत्कँ श्वेतं लिन्दु माऽभिगाम् लिन्दु माऽभिगाम् ।। 8-14-1

Akasa (Parabrahman) is the evolver of names and forms. That within which these names and forms are - is Brahman, the immortal, He is the atman. May I attain the residence of the paramatman who is the lord of all beings. May I attain the self of the Brahmans, the self of the Kshatriyas, the self of all people. May I obtain the Paramatman who is the form of yashas. So, I who am of the form of the paramatman, the inner self, am the atman of all Jivatmans. May I not be subjected to the entry into the generating organ of the woman. (May I not be born again).

The term Akasa in this context signifies the supreme paramatman who is the evolver of names and forms. तं यदन्तरा-अन्तरा means मध्ये वर्तमानं, the meaning is not tainted by name and form. This signifies that the supreme Brahman is not touched by names and forms, and the differentiation into names and forms is done by paramatman only and that is not possible to be done by the bound selves or liberated selves. The Akasa is here expressly mentioned as Brahman the immortal. So Akasa is the highest self and this is clearly understood by the next statement. "I obtain the abode of Brahman". The word prajapathi here doesn't signify Hiranyagarbha or chathurmukha Brahman. In the statement यशोहं भवामि यशः signifies atman. I am the atman of the Brahmans etc., here 'I' signifies paramatman who is his innerself अहम् यशः यशोरूपं परमात्मानं आत्मतया अहंत्वेन प्राप्तवान् अस्मि । I have realised Paramatman who is of the form of Yashas as my innerself. सोऽहं परमात्मरूपः अहम् यशसाम् यशः ie. the atma of the Jivatmans. श्वेतम् means शुक्ल धातुं ; अदत्कम् means भक्षयितृ । लिन्दु - स्त्री व्यंजनं माभिगाम् means न प्राप्नुयाम् । The meaning is, let me not get into the womb of a woman through the semen which results in diminition of knowledge and other satvic qualities. Let me not be born is the meaning.

इति अष्टमाध्याये चतुर्दशः खण्डः

पञ्चदशः खण्डः

तद्धैतद् ब्रह्मा प्रजापतय उवाच, प्रजापतिर्मनवे मनुः प्रजाभ्यः ॥ आचार्यकुलाद् वेदमधीत्य यथाविधानं गुरोः कर्मातिशेषेणाभिसमावृत्य कुटुम्बे शुचौ देशे स्वाध्यायमधीयानो धार्मिकान् विदधत् आत्मानि सर्वेन्दियाणि संप्रतिष्ठाप्याहिंसन् सर्वा भूतान्यन्यत्र तीर्थेभ्यः स खल्वेवं वर्तयन् यावदायुषं ब्रह्मलोकमभिसंपद्यते न च पुनरावर्तते न च पुनरावर्तते ॥ **8-15-1**

Hiranyagarbha taught this knowledge of Brahman to kashyapa prajapathi and inturn, prajapathi taught this to Manu. Manu gave this knowledge to his progeny. After having studied the vedas as prescribed in the household of the Acharya, during the periods available, after offering services to the preceptor, having completed his studies and returning from the household of the Acharya, he should settle as a householder in a sacred place, study the vedas and make the pupils devoted to Dharma. Withdrawing his sense organs from all things other than the atman and establishing himself in the atman, avoiding injury to creatures excepting in rites prescribed in the shastra, living in this way the full life of his, he attains the world of Brahman and never more returns to this world. He will never move returns to this world.

Here the tradition of vedic study and leading a virtuous life are outlined. The student who completes his vedic study in the household of the preceptor, performs the samavarthana or the conclusion of the study and after taking due leave of the teacher settles down in a family as a householder and performs all prescribed duties of a house holder. He guides his pupils in the right way and he will live a pious life without transgressing the moral and spiritual code of a house holder and will not engage in any injury to any being except in the form of sacrifices that have been permitted.

This kind of austere life devoted to the performance of the ordained duties should be continued till one departs from this world as this happens to be an accessory to meditation upon Brahman.

A person who devotes himself to the study of the Veda, to the propagation of that vedic learning, to the performance of the obligatory duties as accessory to the meditation upon Brahman attains Brahman and never more returns to this world of samsara. The upanishath concludes here with the statement "न च पुनरावर्तते" as he will have attained the highest goal of life.

इति अष्टमाध्याये पञ्चदशः खण्डः

आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि सर्वं ब्रह्मौ (ह्मो) पनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोत् अनिराकरणमस्तु अनिराकरणं मेऽस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ओं शान्तिः शान्तिः शान्तिः

छान्दोग्योपनिषत् संम्पूर्णा

Index of Mantras

ABOUT THIS BOOK

Chandogya Upanishad is the second biggest of the Principal Upanishads, next only to Brhadaranyaka. It is an important source book for the author of the Brahmasutras. The main theme of this Upanishad is "Upasana".

Meditations upon Brahman for attainment of Brahman as well as meditations for attainment of different benefits are taught here. Here we come across earnest seekers of truth like Satyakama, Upakosala, Narada, Svetaketu and others as well as compassionate and celebrated teachers like Uddalaka, Sanatkumara, Prajapati and others. One experiences the immediate presence of the pious and holy sages in a calm and peaceful environment.

This volume of Chandogya Upanishad is a companion volume to "Principal Upanishads Volume - I, published earlier. The gloss of Sri Ranga Ramanuja Muni of the 17th century, which presents Bhagavan Ramanuja's view, is closely followed in the translation and in the brief notes. The Vsistadvaita view point can be known from this.